DOCUMENT RESUME

ED 356 654 FL 021 155

AUTHOR	Miller, Helen, Comp.; Miller, Jeanne, Comp.
TITLE	Mamanwa Texts. Studies in Philippine Linguistics. Supplementary Series: Philippine Texts, No. 5.
INSTITUTION	Linguistic Society of the Philippines, Manila.
REPORT NO	ISBN-971-1059-19-3; ISSN-0116-0516
PUB DATE	91
NOTE	200p.
AVAILABLE FROM	Summer Institute of Linguistics, Publications Dept., Box 2270 CPO, 1099 Manila, Philippines.
PUB TYPE	Collected Works - Serials (022)
EDRS PRICE	MF01/PC08 Plus Postage.
DESCRIPTORS	Birth; *Folk Culture; Foreign Countries; Grammar; *Malayo Polynesian Languages; Marriage; Morphology (Languages); Reading Materials; *Short Stories; Translation; *Uncommonly Taught Languages; War
IDENTIFIERS	Magic; *Mamanua; Philippines

ABSTRACT

A group of 28 texts in Mamanwa, an Austronesian language of the Visayan family of the Southern Philippines, is presented. They were told by native speakers and transcribed in Mamanwa and English. Three types of discourse are represented: narrative (both traditional and factual); procedural/explanatory; and hortatory. The main cultural themes presented are the spirit world, sorcery, war, marriage, and childbirth. An introductory section offers biographical information on the texts' contributors, a map illustrating the geographical scope of the stories, notes on abbreviations and symbols in the interlinear text, and additional information on abbreviations. The 28 texts follow, each with linguistic and cultural notes. Appended materials include notes on Mamanwa phonology, morphophonemic alternation, pronoun usage, noun phrase markers, deictics, locatives, verbal affixes, natural units of time in Mamanwa culture, Mamanwa concepts of human soul and the spirit world, and kinship terminology. A 51-item bibliography is included. (MSE)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED356654

STUDIES IN PHILIPPINE LINGUISTICS

SUPPLEMENTARY SERIES: PHILIPPINE TEXTS, NO. 5

MAMANWA TEXTS

Compiled by Helen and Jeanne Miller

Series Editors
Fe T. Otanes
Hazel Wrigglesworth

Managing Editor
Helen Miller

1991

LINGUISTIC SOCIETY OF THE PHILIPPINES
SUMMER INSTITUTE OF LINGUISTICS
Manila

FL021155

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
☒ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality
- Points of view or opinions stated in this document do not necessarily represent official OERI position or policy

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
Helen Miller
TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

BEST COPY AVAILABLE

The data in this volume is archived at Oxford University and the University of Hawaii. Computer disks are available to qualified scholars. Contact:

Oxford University Computing Service
Text Archive
Oxford, England

Pacific and Asian Language Databank
Department of Linguistics
University of Hawaii
1890 East-West Road Honolulu, HI 96822
U.S.A.

ISSN 0116-0516
ISBN 971-1059-19-3
1291-2.5C

Table of Contents

Acknowledgments v
Biographical Information vi
Map vii
Introduction viii
Abbreviations and Symbols in Interlinear Text x
General Abbreviations xii
Notes on Abbreviations xii

Ethnolinguistic Texts with Cultural and Linguistic Notes

1. *Salekep* the Brave 1
2. The World a Long Time Ago 21
3. *Yomagas* 27
4. Caesarean Section 40
5. The Marriage Contract and the Marriage Feast 48
6. The Fire 63
7. The Enticed Girl 67
8. Hunting Wild Pig 71
9. Fishing with Goggles 77
10. My Airplane Ride 79
11. Making a Swidden 81
12. Processing the Pulp of Fishtail Palm Trunk 83
13. The Use of Coconut When Preparing Vegetables 87
14. Processing Poisonous Roots for Food 91
15. The Value of Chewing Betel Nut 97
16. Building a House 101
17. Sorcery: Death Curse 110
18. Sorcery: Revenge Curse 113
19. Disembodied Spirits 115
20. Sorcery: Illness or Misfortune Curse 118
21. Pig Sacrifice Ceremony 121
22. People Who Lived Long Ago 128
23. Seasonal Behavior of Snakes 130
24. The Python 133
25. The Behavior of Snakes 136
26. War 139
27. Pig Sacrifice 141
28. Rebuke for Noisiness 145

Appendix A: Phonology 149
Appendix B: Morphophonemic Alternation 149
Appendix C: Pronoun Chart 150
Appendix D: Noun Phrase Markers 151
Appendix E: Deictics 152
Appendix F: Locative Chart 153
Appendix G: Verbal Affixes 153
Appendix H: Natural Units of Time in Mamanwa Culture 157
Appendix I: Notes on the Mamanwa Concept of the Human Soul, the Spirit World, and the Layers of Heaven and Earth 164
Appendix J: Mamanwa Kinship Terms 173

Bibliography 175

Acknowledgements

We are deeply indebted to all Mamanwa people who helped us over the years to learn their language. As we pursued learning their language in a monolingual situation, many of our questions seemed pointless to them. Especially because it was many years before they understood the answer to their question, "Why have you come to live among us?"

We gratefully acknowledge the friendly helpfulness of the following officials: Consuela Calo, who was governor of Agusan del Norte; Teophilo Curato, who was mayor of the municipality of Cabadbaran; Epifanio Salas, who was principal of the Santiago elementary school; and Artemio Serrano, who was councilman in Santiago.

Our special gratitude and love go to Lilia R. Castro with whom we have enjoyed a cooperative relationship in serving the Mamanwa cultural community. Her good work continues among the Mamanwas in Surigao del Norte. Her approach is wholistic and includes a training program for them in literacy and primary health care. Her periodic visits to Manila make it possible for us to hear news about our Mamanwa friends. She also greatly aided the compilers through her comments on the cultural notes in this book.

Special thanks goes to our SIL colleague, Sherri Brainard, who selected the twenty-eight texts in this book from our 306 page collection of Mamanwa texts, keyboarded them, and wrote the interlinear morphemic gloss, using the Mamanwa Grammar (Miller and Miller:1976) and applying experience gained in compiling Upper Tanudan Kalinga texts (Brainard:1985). She wrote the explanation of abbreviations and symbols as well. We thank her deeply for the major contribution she has made to this volume.

Biographical Information

The following people have contributed texts to this volume:

Julian Purogoy, narrator of eighteen of the texts in this book, was the eldest son of *Lope Purogoy*, who functioned as shaman among his people. *Julian* was born about 1920, and as a young man traveled extensively with his father throughout the Diuata Mountains. He was employed as the compilers' language assistant and was in his thirties and forties when he narrated his texts. He lived at Kasagazan about five kilometers upriver from *sitio* Pangaylan, had little formal education and, in addition to Mamanwa, speaks Upper Agusan Manobo and Visayan.

Julita Monos, narrator of four of the texts in this book, was born and raised in Pangaylan. She was eighteen when she narrated her texts and lived with the compilers for five years. She had elementary schooling up to grade 4 and speaks Mamanwa and Visayan.

Lucia Amosway, narrator of text 9, was born and raised in Pangaylan. She was a teenager when she narrated her text and lived with the compilers for three years. She had no formal schooling and speaks Mamanwa and Visayan.

Lolita Day-om, narrator of text 10, was born and raised in Pangaylan. She was eighteen when she narrated her text and lived with the compilers for five years. She had elementary schooling up to grade 6 and speaks Mamanwa, Upper Agusan Manobo and Visayan.

Bonifacio Monos, now deceased, narrated text 11 when he was about sixteen years of age. He was born and raised in Pangaylan, had no formal schooling and spoke Mamanwa and Visayan.

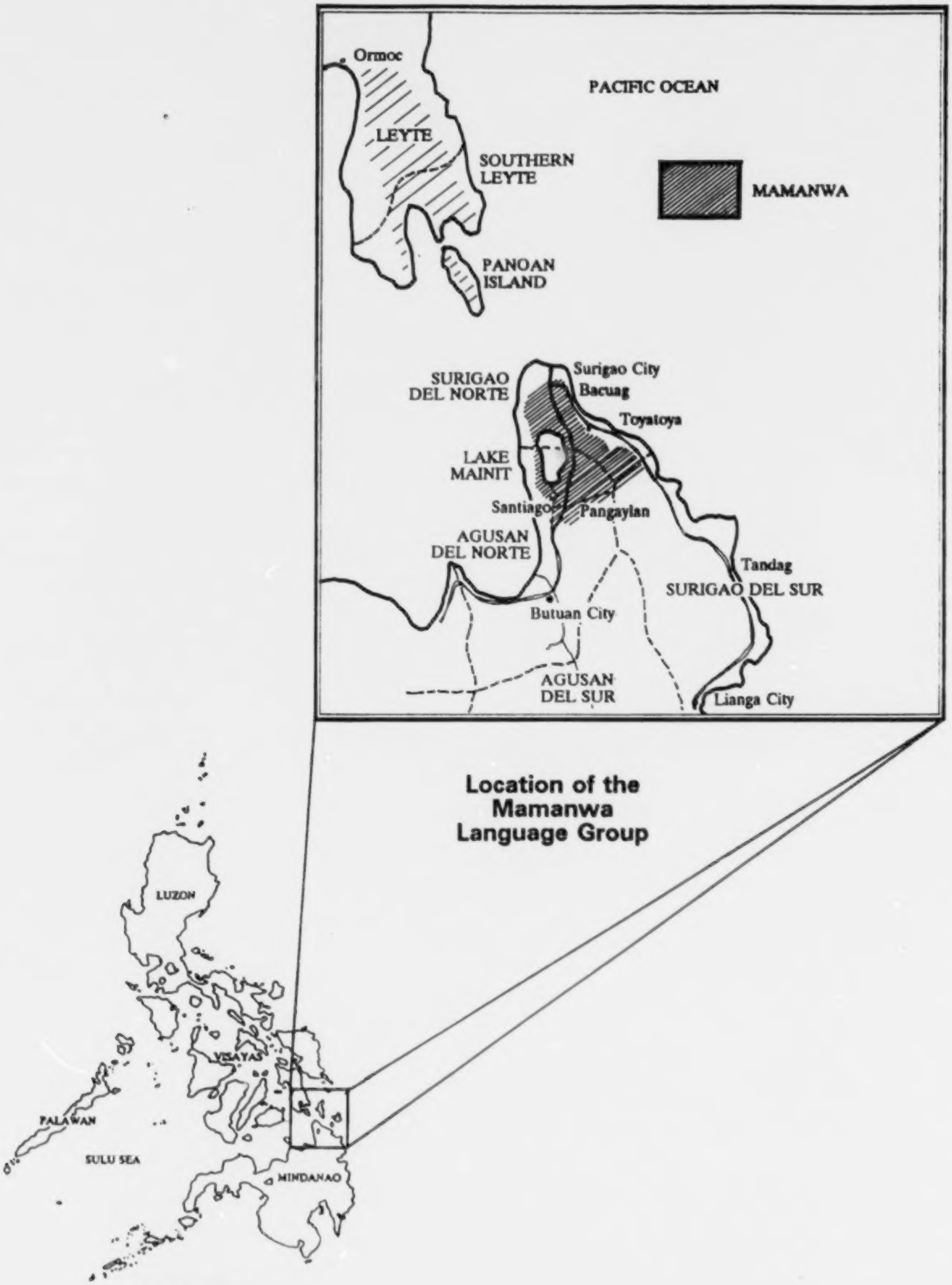
Daylinda Enao, now deceased, narrated text 13 when she was about twenty-four years of age. She was born and raised in Pangaylan, had elementary schooling up to grade 3 and spoke Mamanwa and Visayan.

Felicia Enao, the mother of Daylinda Enao, was in her sixties when she narrated text 16. She had no formal schooling and speaks Mamanwa, Upper Agusan Manobo and Visayan.

Roberto Culangan, was about twenty years old when he narrated text 22. He was born and raised in Pangaylan, had little formal schooling and speaks Mamanwa and Visayan.

Sitio Pangaylan is the place where the twenty-eight texts were recorded. It was under the jurisdiction of Santiago, Agusan del Norte at the time the texts were recorded.

The date below the title of each text is the date of recording.


Ormoc
PACIFIC OCEAN
LEYTE
SOUTHERN LEYTE
▨ MAMANWA
PANOAN ISLAND
SURIGAO DEL NORTE
Surigao City
Bacuag
Toyatoya
LAKE MAINIT
Santiago
Pangaylan
AGUSAN DEL NORTE
Tandag
SURIGAO DEL SUR
Butuan City
AGUSAN DEL SUR
Lianga City
LUZON
VISAYAS
PALAWAN
SULU SEA
MINDANAO

Location of the Mamanwa Language Group

The Philippines

Introduction

The twenty-eight texts in this collection were recorded and transcribed in *sitio* Pangaylan from native speakers living in the general area. The compilers gathered the texts between 1957 and 1976 while living in Pangaylan for extended periods of time under the auspices of the Summer Institute of Linguistics.

The morpheme breaks are indicated in all twenty-eight texts. An asterisk following a word in the vernacular text indicates that a comment is made about the word in the cultural and linguistic notes following each text. The numbering of the cultural and linguistic notes correlates with the sentence number in which the word is found in the vernacular text.

Ventura Publisher Professional Extension equations were used to align the interlinear text. Some problems were encountered with four or more lines of interlinear text per sentence. Due to apparent program limitations long sentences were divided (e.g., text 1, s. 55a and 55b and text 7, s. 7a, 7b, and 7c). The vernacular words are lined up with the corresponding English gloss and morpheme analysis. These lines are automatically justified to make the spacing as equal as possible.

The texts are grouped together into three types of discourse genre: narrative, procedural/explanatory, and hortatory. The narrative texts include traditional narratives (texts 1-4) and factual narrative (texts 5-10). Text 10 is included as a rare example of a text that is mainly descriptive narrative.

The procedural/explanatory texts (texts 11-25) are grouped together because there are no clear distinctions in the surface grammar that distinguish procedural discourse from explanatory discourse. Rather, these texts form a continuum with clearly procedural texts at one end of the continuum and clearly explanatory texts at the other end. Procedural texts are defined as discourses that present a set of steps for carrying out a particular process, such as making a swidden (text 11) or preparing poisonous roots for food (text 14). In this sense, procedural texts are event-oriented. Explanatory texts are defined as discourses that mainly present a set of concepts about a particular theme, such as spirits (text 19) or snakes (texts 23-25). Consequently, explanatory texts are mainly concept-oriented. Most of the texts labeled procedural/explanatory contain elements of both discourse types. The hortatorical texts (texts 26-28) include a call to battle, an exhortation on how to behave toward spirits, and an admonishment to children to be quiet.

The main cultural themes presented in the texts are the spirit world, sorcery, war, marriage, and childbirth.

Note should be taken that the English translation is neither a true literal nor a fluent idiomatic translation. An attempt has been made to avoid the awkward wording produced by literal translations, while keeping the translation close enough to the vernacular text that it will provide help to the reader who is interested in the form and structure of the langauge as well as the meaning.

Mamanwa is typologically an Austronesian language classified by Dyen (1965) as a member of the Visayan language family of the Southern Philippines. According to comparative studies made by Pallesen (1985), the Southern Visayan language family historically has two main branches which are Proto-Surigao and Proto-Mansaka. From Proto-Surigao are descended Mamanwa, Surigaonon, Butuanon, Kamayo, and Tausug.

The Mamanwa language area shown on the map (page vii), is bordered on the north and east by Surigaonon, on the west by a mixed dialect of Surigaonon and Cebuano, on the southwest by Butuanon, and on the southeast by Bislig Kamayo. Comparison of standard 372 word lists yields the following percentages of shared cognates with Mamanwa: Surigaonon 82 percent, Butuanon 77 percent, Bislig Kamayo 75 percent, Tausug 57 percent and Cebuano 69 percent (Pallesen:1985).

See Appendix A for a discussion of Mamanwa phonology. The majority of Mamanwas are bilingual to the degree that they have contact with Visayans and Surigaonons.

The 1975 official integrated census of Surigao del Norte and Agusan del Norte lists the total census figure for Mamanwas living in the municipalities of Jabonga, Kitcharao, Santiago, Claver, Mainit Anaoaon and Sison as 1,217 Mamanwas. Additionally, Mamanwas live in Surigao del Sur, Panoan Island and in the mountains of southern Leyte. So it seems reasonable to estimate that the general figure is about 1,500. During 1957-1976 the compilers had regular contact with about three hundred Mamanwas living in Agusan del Norte in the Aciga River valley. Lilia Castro continues to have regular contact with about three hundred in Surigao del Norte. The majority of Mamanwas prefer to live in small houses along mountain ridges accessible only by foot travel. Therefore any attempt to take an accurate census is just that, an attempt only.

The purpose of the compilers living among them was to reduce the Mamanwa language to writing, provide vernacular reading books, and to translate books of high moral quality into the Mamanwa language. Reading classes were conducted from 1962-1964 in Pangaylan to thoroughly test the reading lessons. The resulting set of reading primers continue to be used by Lilia Castro in her training program for the Mamanwas (see Bibliography for listing of Mamanwa books produced to date). Thus far 55 persons have acquired varying degrees of literate ability in their own langauge and some ability to bridge into the Visayan and Surigaonon languages. Of this number 5 became tutors for beginners in current courses. One of these tutors is now a qualified *barangay* (small community) health care worker as well.

Abbreviations and Symbols in Interlinear Text

ABL	abilitative
ACCF	accessory focus
ADD	additive
ADVER	adversative
AFFIR	affirmative
AJR	adjectivizer
ATTN	attention getter
B	action begun
C	consonant
CAUS	causative
CERT	certainty
CMP	completive
COL	collective
CONJ	conjunction
CONN	connecting particle
CONT	continuative
CRD	complete reduplication
CV	consonant vowel pattern
CVC	consonant vowel consonant pattern
D_1	deictic, this
D_2	deictic, that
DEF	definite
DIM	diminutive
DIR_1	directional, toward here near speaker
DIR_2	directional, toward there far from speaker
DIR_3	directional, toward there very far from speaker
DIST	distributive
EMPH	emphatic
EX	exclusive
EXT	existential
HAB	habitual action
HON	honorific
HORT	hortatorical
IMM	immediately
IMP	imperative
IN	inclusive
INC	incompletive
INF	infinitive
INS	intensive
INT	interrogative
L_1	locative, here near
L_2	locative, there close by

L_3	locative, there distant
L_4	locative, there far distant
LG	ligature
LIM	limiter
LK	linker
NB	action not yet begun
NEG	negative
NIF	new information
NPUR	nonpurposeful action
NR	nominalizer
NT	nontopic marker
O	oblique marker
OF	object focus
OPT	optative
ORD	ordinal number
PL	plural
REC	reciprocal action
REDUP	reduplication
REF	anaphoric reference
REP	repetitive action
RF	referent focus
RS	reported speech
S	singular
SF	subject focus
SIM	simultaneous action
SQ	sequence marker
ST	stative
SURP	surprise
T	topic marker
TD	topic deictic
V	vowel
VP	volitional particle
1	first person
2	second person
3	third person
I	topic pronoun, focused subject
II	nontopic pronoun, nonfocused subject, or possessive pronoun
III	oblique pronoun, nonfocused nonsubject
IV	emphatic possessive pronoun

blank space	word boundary
=	morpheme boundary
:	indeterminate morpheme boundary
,	semantic/grammatical components
___ ___	discontinuous morpheme
*	see notes and/or introductory comment appended to this text
( )	encloses words in free translation which facilitate reading and in the gloss line to indicate zero allomorph
/	alternate related meanings
.	compound gloss or compound vernacular phrase
-	glottal stop following a consonant
`	glottal stop word final

General Abbreviations

ad.	term of address
c.n.	cultural note
lit.	literally
n.	note
R	reciprocal term
s.	sentence
syn.	synonym

Notes on Abbreviations

The following notes are brief descriptions of most of the abbreviations used in this volume. The descriptions give the most common grammatical forms associated with an abbreviation, a short definition of the term, and, in some cases, a possible English translation. The reader should refer to the appendixes for additional information about the phonology, morphology, and grammar of Mamanwa.

ABL abilitative	verb affixes; indicate possibility, or that the actor is innately capable of performing the action.
ACCF accessory focus	verb affixes; indicate that a noun phrase functioning as the accessory is the focused element of the clause. An accessory can be (1) the instrument used to perform an action, (2) the item involved in an action, or (3) the item associated with or benefiting from an action.
ADD additive	particles; indicate repetition or addition; ‘too’, ‘also’, ‘again’.
ADVER adversative surprise	particle; signals surprise in an antithetical sentence.

AFFIR affirmative	refers to phrases that indicate an affirmative response; 'yes', 'all right', 'okay'.
AJR adjectivizer	affixes; change the grammatical function of a word to an adjective.
ATTN attention getter	particles; are used to get hearer's attention; 'hey'.
B action begun	verb affixes; signal that the action of a verb has already been initiated.
CAUS causative	verb affixes; indicate that the grammatical subject of a clause is the causer of an action and that the grammatical object is the performer of the action.
CERT certainty	indicates an action has definitely taken place.
CMP completive	used for the particle *di*; indicates that an action has been completed; 'now', 'already'.
COL collective	nominal affixes; change a single item to a group of the same item. For example, 'person' becomes 'people'; changes geographical word to the general geographical area indicated by that word. For example, 'lake' becomes 'in the area of the lake' and 'level place' becomes 'lowlands'.
CONJ conjunction	used for the conjunction *hasta* which has several meanings, such as 'so that' and 'and'.
CONN connecting	used for the particle *kon* which links elements in the negative phase *diri kon*.
CONT continuative	verb affixes; indicate that an action continues without ceasing over a period of time.
CRD complete reduplication	indicates that a root or stem has been completely reduplicated.
DEF definite	affixes; signal that an item is definite in that the speaker is referring to one particular item.
DIM diminutive	affixes and reduplication; diminutive forms can be used with several grammatical forms, such as verbs and nouns. With verbs, diminutive forms indicate that less than the usual amount of action is taking place. With nouns, diminutive forms indicate that an object is smaller than its normal size, or that it is a toy object.
DIR directional	a set of words that signal both the direction of an action and the distance the action is moving away from the speaker.

DIST distributive	verb affixes; indicate repeated action in one of the following ways: (1) the action is repeated again and again by one person, (2) the action is performed simultaneously by several people, or (3) many actions are being performed.
EMPH emphatic	particles; are used to lend prominence to what the speaker is saying; 'really', 'very'.
EX exclusive	refers to first-person plural pronouns; indicates that the hearer is not included; 'we, but not you'.
EXT existential	refers to the existentials *may* or *deket* which both mean 'there is'.
HAB habitual	affixes; indicate that an action is performed habitually or on a regular basis.
HON honorific	a polite means of addressing or referring to someone of higher social status.
HORT hortatorical	particles that strengthen the force of a statement, or that soften the harshness of a strong statement.
IMM immediately	used for the particle *dazon*; signals that an action took place immediately; 'immediately', 'right then'.
IMP imperative	verbal affixes; mark that a statement is given as a command.
IN inclusive	refers to first-person plural pronouns; indicates that the hearer is included; 'we all'.
INC incompletive	used for the particle *pen*; indicates that an action has not yet been completed; 'yet', 'still'.
INF infinitive	verb affixes; change the verb to a nonfinite form which does not show aspect or mood contrasts.
INS intensive	verb affixes: signal that an action is intensified.
INT interrogative	interrogative pronouns; 'who', 'what/why', 'where', 'when'.
LG ligature	refers to the particle *nga* or its variant, enclitic *-ng*, which link elements in certain noun phrases, or which occur before quotes.
LIM limiter	particles; indicate limitation of some sort, such as only one action, only one person, or only a certain number of things; 'only', 'just'.
LK linker	used for the particle *nga* which links elements in certain noun phrases, and for the free standing morpheme *kon* which links words to form negative phrases.
NB action not yet begun	verb affixes; signal that an action has not been initiated.

NEG negative	particles; signal the negation of a statement.
NIF new information	used for the particle *na* which indicates that the information that follows contains new content.
NPUR nonpurposeful action	reduplication; refers to the complete reduplication of a root or stem, indicates that an action is performed with no specific purpose in mind. For example, with complete reduplication the word *laong* ‘say’ changes to ‘chat’.
NR nominalizer	nominal affixes; indicate that a root or stem is functioning as a nominal.
NT nontopic marker	noun phrase marker; marks the grammatical subject as a nontopic, or nonfocused element, in the clause.
O oblique marker	noun phrase marker; marks the direct or indirect object as a nontopic, or nonfocused element, in the clause.
OF object focus	verb affix; indicates that a noun phrase functioning as the object is the focused element of the clause. An object is the goal of the action in a noncausative clause.
OPT optative	used for the particle *kontana*; indicates a strong desire; ‘wish’, ‘hope’.
ORD ordinal number	affixes; change a cardinal number to an ordinal number. For example, ‘five’ becomes ‘fifth’.
REC reciprocal action	verb affix; signals that the actor performs as action and causes or desires another person to reciprocate the action.
REDUP reduplication	indicates ‘characteristic of’.
REF anaphoric reference	used for the particles *sa* and *hinoa* which signal anaphoric reference in that the particles point backwards in the text to something previously mentioned.
REP repetitive action	verb affix; indicates that an action begins and ends repeatedly.
RF referent focus	verb affix; indicates that a noun phrase functioning as the referent is the focused element of the clause. A referent is the beneficiary or location of the action.
RS reported speech	used for the particle *koni*; indicates that the speaker is not verifying the truthfulness of the statement he is repeating.
SF subject focus	verb affix; indicates that a noun phrase functioning as the grammatical subject is the focused element of a noncausative clause.

SIM simultaneous action	verb affix; indicates that two or more people are performing an action (1) simultaneously, (2) in cooperation with each other, or (3) both.
ST stative	verb affix; indicates the state or condition of an item.
SURP surprise	particles; signal surprise.
T topic marker	noun phrase marker; marks the grammatical subject as the topic, or focused element, of the clause.
TD topic deictic	used for the deictics *ani* and *aniton*; identifies a topic as the theme of the discourse. Also signals that the topic is definite and exclusive.
VP volitional particle	indicates a choice or decision to be made.

1 _Si Salekep* nga Ma=iseg*_
T Salekep LK ST,SF,NB=brave/aggressive

Salekep the Brave

by Julian Porogoy (1960)

1. _Si Salekep ka pagka=tao pen naiza ya mga Bisayà*_
T Salekep O when=person/live INC II,3,S T PL Visayan
warà pe=y nan=dateng dini ka ka=patag=an.
NEG INC=T DIST,SF,B=arrive L_1 O COL=plain=_

1. When _Salekep_ was born the Visayans had not yet arrived here in the lowlands.

2. _Ya helà niran doro pen ka ka=baybaz=en=an* na dagat._
T residence II,3,PL L_4 INC O COL=shore=OF,NB=_ NT sea

2. Their homes were still there on the seashore.

3. _Na, siran nga mga Tawe* na=hagdam ka mga_
NIF I,3,PL LK PL Visayan ST,SF,B=know O PL
hel-=an=an na mga Mamanwa* dini ka ka=patag=an ngarini
residence=RF,NB=NR NT PL Mamanwa L_1 O COL=plain=_ DIR_1
ka ka=danaw=an*.
O COL=lake=_

3. Now these Visayans knew the places where the Mamanwas lived here in the lowlands in this area around the lake.

4. _Siran isab nga mga Mamanwa maga=datng=en* pen na_
I,3,PL ADD LK PL Mamanwa CONT,SF,NB=arrive=OF INC NT
maga=panorong nga mga mangazaw*.
CONT,SF,NB=DIST:attack LK PL raider

4. The Mamanwas were being overtaken yet by attacking raiders.

5. _Na, si Salekep sokad iza ma=tao kon_
NIF T Salekep since I,3,S ST,SF,NB=person/live if/when
naka=sagitnen ka mga ka=patag=an.
ABL,SF,B=step.on O PL COL=plain=_

5. Now, _Salekep_ traveled about in the lowlands from the time of his birth.

6. _Ya helà naiza doro ka ka=dakolà nga bobong nga_
T residence II,3,S L_4 O NR=big LK mountain LK
s=in=olig=an naiza daw ya toong magorang ani ngaran si
grow=NR=(grow)=(NR) II,3,S and T IV,3,S older.sibling TD name T
Dazanganen.
Dazanganen

6. His residence was there in the big mountain where he and his older brother, _Dazanganen_, grew up.

7. _L=om=aza mag=helà._
continue=SF,NB=_ INF=residence

7. They lived there continually.

8. Siran warà pen sa=y mga dakola=ng tarabaho kay ya mga
I,3,PL NEG INC REF=T PL big=LG work because T PL
makaen ma=taed pen nga mga ligbenes, mga bozag nga*
food ST,SF,NB=many INC LK PL starch PL camote LK
ihalas daw mga boog daw mga osa.
uncultivated and PL wild.pig and PL deer

8. They did not yet have much work because for food there was still lots of palm starch, uncultivated camote, wild pig and deer.

9. Siran diri pen ang=kaen ka isdà kay siran diri an=tenà
I,3,PL NEG INC SF,NB=eat O fish because I,3,PL NEG SF,NB=descend
ka mga ka=lindeg=an.
O PL COL=large.river=_

9. They had not yet eaten fish because they had not gone down to the area of large rivers.

10. L=om=aza mag=helà im=bothò siran na
continue=SF,NB=_ INF=residence OF,B=appear I,3,PL NT
ebè.*
familiar.spirit

10. As they continued living there a familiar spirit appeared to them.

11. Min=laong ya ebè kan Salekep, "Na, Salekep, wani
SF,B=say T familiar.spirit O Salekep NIF Salekep L_1
i=hatag o kanmo.
ACCF,NB=give II,1,S III,2,S

11. The familiar spirit said to *Salekep*, "Now, *Salekep*, here is the thing I'm giving you.

12. Ya motzà na gabon daw motzà na kilat daw ini*
T magical.gem NT cloud and magical.gem NT lightning and D_1
nga motzà na sega, tag=an ta ko kay iko ya
LK magical.gem NT sun give=RF,NB II,1,PL,IN I,2,S because I,2,S T
an=-atobang ka ka=lised.
SF,NB=face O NR=difficult

12. The magical gem of the cloud, the magical gem of lightning and this magical gem of the sun I will give you because you will face difficulty.

13. Hasta an=-azi iko ka mga ma=lised.
also SF,NB=pass/experience I,2,S O PL ST,SF,NB=difficult

13. Also, you will experience hardships.

14. Warà pen ko ma=hagdam=i na mga mangazaw piro
NEG INC I,2,S ST,SF,NB=know=RF NT PL raider but
*ma=hagdam=an di ko kaan na mga ma=iseg**
ST,RF,NB=know=_ CMP I,2,S soon NT PL ST,SF,NB=brave/aggressive
daw mga ka=manobo=an.*
and PL COL=Manobo=_

14. You are not yet known by the raiders, but the aggressive ones and Manobos will soon know about you.

15. Ma=lised di ya kahimtang mo kay
ST,SF,NB=difficult CMP T situation II,2,S because
paga=s=in=ororong di ko.
INS,SF,NB=attack=REP=_ CMP I,2,S

15. Your situation will be difficult because you will be under intensive attack.

16. Agon.sang tag=an ta ko kini kay iko ya
therefore give=RF,NB II,1,PL,IN I,2,S D_1 because I,2,S T
i=toldò o ka pag=pa=kig=-away.
ACCF,NB=teach II,1,S O INF=CAUS=REC=fight

16. Therefore I will give you this because I will teach you to fight.

17. Kay kon warà di maka=sokol ma=obos di
because if/when NEG CMP ABL,SF,NB=resist ST,SF,NB=die.off CMP
ya tao, kon warà di ya isa nga mag=ka=haldek kaniran."
T person/live if/when NEG CMP T one LK SF,NB=ST=afraid III,3,PL

17. Because if there is no one who is able to resist, then people will be completely killed off, if there is no one to scare them (the raiders) off."

18. Ka ingka=hatag di min=laong ya ebè, Salekep,
O NR=give CMP SF,B=say T familiar.spirit "Salekep
diri ko mag=ka=haldek.
NEG I,2,S SF,NB=ST=afraid

18. Having given that the familiar spirit said, "*Salekep*, don't be afraid.

19. S=om=arig ko kanao kay diri ko ma=bals=an=
trust=IMP,SF=_ I,2,S III,1,S because NEG I,2,S ST,RF,NB=revenge=_
kay ya ka=poro=on= diri maka=daeg kanami
because T COL=human.eating.spirit=_ NEG ABL,SF,NB=win III,1,PL,EX
nga ebè hasta iko nga b=in=antaz=an= nami.
LK familiar.spirit CONJ I,2,S LK watch=NR=_=RF,NB II,1,PL,EX

19. You trust me because you will not be killed in revenge because the human-eating spirits cannot conquer us familiar spirits nor you whom we watch over.

20. Kay iton mga mag=-a=away ani maga=iba
because D_2 PL NR=CV,INS=fight TD CONT,SF,NB=accompany
kaniran ya ka=poro=on.
III,3,PL T COL=human.eating.spirit=_

20. Because those who fight continually, the ones that accompany them are the human-eating spirits.

21. Kon mag=too ko ka ka=poro=on diri
if/when SF,NB=obey/believe I,2,S O COL=human.eating.spirit=_ NEG
ko maka=daeg kay ma=bahin ya pag=too mo.
I,2,S ABL,SF,NB=win because ST,SF,NB=divide T NR=obey/believe II,2,S

21. If you obey the human-eating spirits you cannot win because your loyalty will be divided.

22. *Ya isa waro ka=poro=on, ya isa nga hinawa• waro*
T one L_4 COL=human.eating.spirit=_ T one LK breath L_4
ka ginoo• daw ebè.
O helpful.spirit.being and familiar.spirit

22. One part of your loyalty will be with the human-eating spirits, the other part of your loyalty will be with the helpful spirit being and (your) familiar spirit.

23. *Pildi ko." 24. Min=laong si Salekep, "E.e.ey."*
lose I,2,S SF,B=say T Salekep AFFIR

23. You will be defeated."
24. *Salekep* said, "Yes."

25. *Pagka=singed ka kizahè na=sosi=han di na mga*
when=go.there LIM D_2 ST,RF,NB=search=_ CMP NT PL
mangazaw ya toong pinaga=dangen=an nga toong
raider T IV,3,S INS,B=permanent.residence=NR LK IV,3,S
pag=helà.
NR=residence

25. When the raiders went there they searched his home area.

26. *Ya isa=ng ka ma=iseg nang=garà ka*
T one=LG O ST,SF,NB=brave/aggressive DIST,SF,B=mischievous O
toong ka=iba=han.
IV,3,S COL=companion=_

26. The one aggressor incited his companions.

27. *Min=laong izang ma=iseg, "Ey, waro sa bazà*
SF,B=say D_2 ST,SF,NB=brave/aggressive ATTN L_4 REF SURP
kiton ya tao!
D_2 T person/live

27. That aggressor said, "*Ey*, there (out of sight) is a person!

28. *Masara sa baza=ng pangita• ta ka tao.*
very REF SURP=LG DIST,SF,NB:see II,1,PL,IN O person/live

28. We were looking so hard for people.

29. *Hanambazà kay waton sa=y arani kanta nga warà*
SURP because L_2 REF=T near III,1,PL,IN LK NEG
ta ma=kit=i!"
II,1,PL,IN ST,NB=see=RF

29. How surprising because here near us (is a person) we didn't even see!"

30. *Min=laong ya iba, "Hala karo=hen ta."*
SF,B=say T companion AFFIR go.there=OF,NB II,1,PL,IN

30. His companion said, "Yes, let's go there."

31. *Pagka=kamhan kiza dazon siran nan=hies ka kaniran mga*
when=SQ D_2 IMM I,3,PL DIST,SF,B=pack O III,3,PL PL
sangkap ka para ka pag=-away•.
equipment O for O INF=fight

31. After that they immediately packed up their equipment for fighting.

32. *Pagka=tipon ka na lawas niran opat nga ka gatos siran.*
when=meet LIM NT body II,3,PL four LK O hundred I,3,PL

32. Having met together they were four hundred.

33. *Min=laong ya oloolo nga, "Pag=taed di sa mazo ka lawas*
SF,B=say T leader LK NR=many CMP REF II,2,PL O body
ta nga dowa ka sa=ng ka tao iton nga
II,1,PL,IN LK two O REF=LG LIM person/live D_2 LK
maga=ka=zaget=an ta doro?"
CONT,NB=ST=interest.in=RF II,1,PL,IN L_4

33. The leader said, "Why are you so many when there are only two people we are interested in?"

34. *Min=laong ya isa, "Abay kay iton min=helà ka ngani ka*
SF,B=say T one NEG because D_2 SF,B=residence O REF O
naga=kalimeeg kay may paga=sarig=an nga
CONT,SF,B=be.without.companion because EXT INS,NB=trust=RF LK
kalaki."*
supernatural.power

34. The other said, "Don't talk about only a few encountering that one because he has extraordinary ability to rely on."

35. *Min=laong ya oloolo nga, "May kalaki ka sab*
SF,B=say T leader LK EXT supernatural.power LIM ADD
nita nga mga pan=weywey."*
II,1,PL,IN LK PL DIST,NB=special.charm

35. The leader said, "We also have supernatural power which are special charms for protection."

36. *Min=laong ya isa nga, "Abir sa koni kaan kon*
SF,B=say T one LK never.mind REF RS soon if/when
d=om=ateng kita."
arrive=SF,NB=_ I,1,PL,IN

36. The other said, "Never mind, we will arrive soon."

37. *Kamhan kiza namanaw siran dazon.*
SQ D_2 DIST,SF,B:go I,3,PL IMM

37 After that they immediately went off.

38. *Pag=dateng ka niran doro ka lagkaw ni Salekep ya mga*
when=arrive LIM II,3,PL L_4 O house NT Salekep T PL
babazi daw mga maimpis masara=ng pag=panga=haldek.
girl/woman and PL child very=LG NR=DIST,PL,NB=afraid

38. When they arrived at the house of *Salekep* the woman and children were very frightened.

39. *Ya oloolo na mangazaw min=hagad dazon kan ka pag=-away.*
T leader NT raider SF,B=urge IMM O O INF=fight

39. The leader of the raiders immediately challenged *Salekep* to fight.

40. *Pag=bati ka ni Salekep warà di tenà ka hagdan*
when=hear LIM NT Salekep NEG CMP descend O ladder
kay min=-empag di iza ngaro ka toong karsada.
because SF,B=jump CMP I,3,S DIR_3 O IV,3,S road

40. When *Salekep* heard them he did not go down the ladder because he jumped down (from the window) to the road.

41. *Pira ka sa• si Salekep nga isa ka sa.*
how.many LIM REF T Salekep LK one LIM REF

41. *Salekep* was only one against four hundred.

42. *In=tabang=an iza na opat nga ka gatos pag=-away.*
RF,B=help=_ I,3,S NT four LK O hundred INF=fight

42. (But it was like) four hundred helped him to fight.

43. *Kamhan ya toong magorang ani tomo ya pag=bantay ka*
SQ T IV,3,S older.sibling TD turn T INF=watch O
pirtahan na kanirang lagkaw kay.basi may am=panik nga
entrance NT IV,3,PL house lest EXT SF,NB=climb LK
am=bihag ka mga maimpis daw asawa daw mga betang.
SF,NB=capture O PL child and wife and PL thing

43. Then it was his older sibling's turn to guard the entrance of their house lest someone climb up and capture his children, wife and things.

44. *Si Salekep bisan onhon pag=bonò niran diri*
T Salekep even how INF=spear II,3,PL NEG
ma=sakem.
ST,SF,NB=hit.target

44. *Salekep* was not hit, no matter how they tried to spear him.

45. *Min=laong izang isa=ng mangazaw nga, "Warà sa hao*
SF,B=say D_2 one=LG raider LK NEG REF I,1,S
mag=laong kamazo nga may kalaki naitonhò nga
SF,NB=say III,2,PL LK EXT supernatural.power D_2 LK
tao.
person/live

45. The one raider said, "I haven't told you that person has supernatural power.

46. *Agon mag=hamarag kita kinihè."*
therefore SF,NB=take.care I,1,PL,IN D_1

46. Therefore let's be careful about this one."

47. *L=om=aza kizahè si Salekep om=away warà di*
continue=SF,NB=_ D_2 T Salekep SF,NB=fight NEG CMP
na=sagitnan nga lopà. kay polos di tao nga
ST,SF,B=step.on LK earth because all CMP person/live LK
nan=lapotong=an daw mga lodzò daw bisan.ono nga
DIST,SF,B=lay.together=NR and PL long.knife and whatever.else LK
min=hagsay ka lopà.
SF,B=scatter O earth

47. As *Salekep* continued fighting he did not step on the ground because many dead bodies and bolo knives and whatever were scattered all over the ground.

48. *Pagka=haldek ka naiza basi ma=olat=an ya toong*
when=afraid LIM II,3,S maybe ST,RF,NB=wound=_ T IV,3,S
paa daked iza maga=tindeg=an ka ataas nga tood.
foot up I,3,S CONT,NB=stand=RF O length LK tree.stump

48. He was afraid lest his feet be wounded, so he stood on a high tree stump.

49. Ya toong kontara iza koman naiza paga=dagit=a babà ka
T IV,3,S enemy I,3,S now II,3,S INS,NB=seize=OF down O
karsada.
road

49. He swooped down and seized the enemy on the road.

50. Pag=dateng daked panigbas=en naiza ya hawak.
when=arrive up DIST,NB:wound=OF II,3,S T waist

50. Returning to the high tree stump he wounded the waist (of the enemy).

51. Ya maga=dagit=en naiza tag-i=tlo=ng ka
T CONT,NB=seize=OF II,3,S number.of.times=three=LG O
tao kon opat sa.
person/live or four REF

51. Those he seized were three or four people.

52. Ani za=y pag=horak pen naiza.
TD I,3,S=T NR=big.fight INC II,3,S

52. That was how he continued to fight many of the enemy.

53. Kada pag=dateng daked ka porò na tood panigbas=en
each NR=arrive up O top NT tree.stump DIST,NB:wound=OF
naiza.
II,3,S

53. Each time he returned to the high tree stump he wounded them.

54. Warà pen ma=balantang= ya sega min=hagtingaw ya
NEG INC ST,SF,NB=1P.M.to.2P.M. T sun SF,B=silent T
ka=tao=han kay na=rinas di ni Salekep.
COL=person/live=_ because ST,SF,B=destroy CMP NT Salekep

54. When it was not yet mid-afternoon the enemy was silent because *Salekep* had destroyed them.

55a. Pagpaka=panik ka ni Salekep min=laong ya toong asawa,
when=climb LIM NT Salekep SF,B=say T IV,3,S wife

55a. When *Salekep* climbed up (to his house) his wife said,

55b. "Mamanaw di kita dakoza kinihè kay sod-on=on
DIST,SF,NB:go CMP I,1,PL,IN L_3 D_1 because follow=OF,NB
di kita kay na=hin=aram=an di kita kay diri
CMP I,1,PL,IN because ST,RF,B=HAB=know=_ CMP I,1,PL,IN because NEG
di gazed kita bohi=an na ka=gobot."
CMP EMPH I,1,PL,IN free=RF,NB NT NR=civil.disorder

55b. "Let's go over there now because they will follow us because they now know about us, so we will not be free from trouble."

56. Min=laong si Salekep nga, "Baraka mo."
SF,B=say T Salekep LK never.mind II,2,S

56. *Salekep* said, "Never mind."

57. Si Salekep min•laong ka toong magorang, "Ey,
T Salekep SF,B•say O IV,3,S older.sibling ATTN
tabang•an mo hao ka pag•hakot• kitong mga tao nga
help•RF,NB II,2,S I,1,S O INF•haul D_2 PL person/live LK
patay."
die/kill

57. *Salekep* said to his older sibling, "*Ey*, help me to haul those dead bodies."

58. Min•laong si Dazanganen, "E.e.ey."
SF,B•say T Dazanganen AFFIR

58. *Dazanganan* said, "Yes."

59. Dazon niran nan•hakot itong nan•lapotong•an.
IMM II,3,PL DIST,SF,B•haul D_2 DIST,SF,B•lay.together•NR

59. So they hauled away those many dead bodies.

60. Dazon niran im•pan•holog ngaro kitong ka•agpas•an.
IMM II,3,PL OF,B•DIST•drop DIR_3 D_2 COL•cliff•_

60. Then they dropped them over that cliff.

61. Na, masara•ng ka•ararem kay izang in•lagkaw•an niran
NIF very•LG NR•deep because D_2 OF,B•house•NR II,3,PL
pagka=ispay• na ka•agpas•an nga lompizos nga batò.
time=spy NT COL=cliff=_ LK large.smooth.rock LK rock

61. Now that drop-off was very deep because that place where their house was built was a look-out post on a cliff which was a large smooth rock.

62. Warà ka mag=-isa•ng ka oras na•kamhan di niran
NEG LIM SF,NB=one•LG O hour ST,SF,B•finish CMP II,3,PL
pag•pan=holog, piro ya dogò nga paga=sawsaw•en niran taga•hawak.
INF=DIST•drop but T blood LK INS,NB•wade•OF II,3,PL up.to•waist

62. Before one hour had passed they had finished dropping the dead bodies, but the blood they were wading in was up to their waists.

63. Pagka=delem ka kiza ani di im•bati niran ya
when•afternoon LIM D_2 TD CMP OF,B•hear II,3,PL T
naga=pangilios ya ka•libot•an.
CONT,SF,B•DIST:frightening.silence T COL•circle•_

63. In the afternoon only frightening silence could be heard.

64. Ka nagakasaklop• di ya aldaw ani di im•bati niran
LIM CONT,NR=sunset CMP T day TD CMP OF,B•hear II,3,PL
ining mga ka•poro•on nga nan•dateng di dizan
D_1 PL COL•human.eating.spirit•_ LK DIST,SF,B•arrive CMP L_2
nan•hagakhak nga maga•rara ka dogò na mga patay.
DIST,SF,B•lap.up LK CONT,SF,NB•lap.up O blood NT PL die/kill

64. At sunset they heard these human-eating spirits approaching lapping up the blood of the dead.

65. *Maga•laong ya pooy nga, "Ma•tam-is*
CONT,SF,NB•say T human.eating.spirit LK ST,SF,NB•sweet.taste
wani.
L_1

65. The human-eating spirits were saying, "This is sweet tasting.

66. *Ma•hamot kon anipen inihè nga pag•kaen ta*
ST,SF,NB•sweet.smell if/when first.time D_1 LK INF•eat II,1,PL,IN
nga kawanihen ka.
LK forever LIM

66. It is sweet smelling when we eat it for the first time and forever

67. *Sigi maga•ka•lama kita ka pag•kaen ta*
continue CONT,SF,NB=ST•full/sate I,1,PL,IN O INF•eat II,1,PL,IN
kining mga p•in•atay kay na•tabang•an kita ka
D_1 PL die/kill•NR=_ because ST,RF,B=help•_ I,1,PL,IN O
ka•bengtas ta."
NR=hungry II,1,PL,IN

67. Let us continue eating from these dead bodies until we are satisfied because it will help our hunger."

68. *Kada an=-arani ka lagkaw ni Salekep*
each SF,NB=near O house NT Salekep
pook=on ni Salekep ka p•in•otos nga balangti nga
throw.directly•OF,NB NT Salekep O wrap•NR=_ LK leaf.type LK
sapa.
river/water

68. Each time they approached *Salekep's* house *Salekep* threw the water contained in a *balangti* leaf directly at them

69. *Pagka•sakem na pooy ka pook ni*
when•hit.target NT human.eating.spirit O throw.directly NT
Salekep ma•lihaw•an dazon iza ka toong beet.
Salekep ST,RF,NB•see.clearly•_ IMM I,3,S O IV,3,S awareness

69. When the human-eating spirit was hit with *Salekep's* direct throw he came to his senses.

70. *An•laong dazon, "Tao sa bazà wani"!* 71. *An•dalagan*
SF,NB•say IMM person/live REF SURP L_1 SF,NB•run
dazon siran.
IMM I,3,PL

70. He immediately said, "A person is here!"
71. They immediately ran

72. *Min•laong ya oloolo na pooy, "Dini di kita*
SF,B•say T leader NT human.eating.spirit NEG CMP I,1,PL,IN
dini kinihè mag•sood kay sapà ka lamang.
L_1 D_1 SF,NB•search because river/water LIM LIM

72. The leader of the human-eating spirits said, "We won't search here because that's just water (not blood).

73. *Babà di kita kitonho•ng mga pinan•holog."*
down CMP I,1,PL,IN D_2•LG PL DIST,SF,B•drop

73. Let's go down to that place where the dead have been dropped."

74. *Pagka=masiselem ka kiza mim=panaw si Salekep.*
when=morning LIM D_2 SF,B=go T Salekep

74. When it was morning *Salekep* went off.

75. *Ya toong paga=panaw=an nga banwa polos tao nga*
T IV,3,S INS,SF,NB=go=NR LK forest all person/live LK
maga=kontra kanangiza kay gosto niran ma=paraw ya
CONT,SF,NB=oppose III,3,S because want II,3,PL ST,SF,NB=rid T
panaeg nga si Salekep.
DIST,NB:win LK T Salekep

75. Wherever he walked in the forest all people opposed him because they wanted to get rid of *Salekep*, the winner.

76. *Piro diri gazed iza ma=bals=an kay*
but NEG EMPH I,3,S ST,RF,NB=revenge=_ because
maga=pa=ababà ya gabon nga ma=item.
CONT,SF,NB=CAUS=low T cloud LK ST,SF,NB=black

76. But he could not be killed in revenge because dark clouds descended.

77a. *Agon ma=deglem=an ya mata na mga*
therefore ST,RF,NB=dark=_ T eye NT PL
ma=iseg,
ST,SF,NB=brave/aggressive

77a. Therefore the eyesight of the aggressors was darkened,

77b *kay maga=ka=salimdan si Salekep na gabon kay*
because CONT,SF,NB=ST=shield T Salekep NT cloud because
mag=so=sood iza ka toong mga laweg nga mga
SF,NB=CV,REP=search.hidden.object I,3,S O IV,3,S PL trap LK PL
marazing, mga pogon.*
bee PL honey.bee

77b. because *Salekep* was shielded by the cloud as he searched for his hidden bee traps; small bees, honey bees.

78. *Naga=panaw pen iza ngaro ani di na=kitan naiza ining*
CONT,SF,B=go INC I,3,S DIR_3 TD CMP ST,RF,B=see:_ II,3,S D_1
mga mangazaw.
PL raider

78. As he was walking about yet he saw these raiders.

79. *Min=laong ya isa, "Ey, belikay tinaktan* kay arani*
SF,B=say T one ATTN belikay tinaktan because near
tao."
person/live

79. The one said, "*Ey, belikay tinaktan* because a person is near."

80. *Dazon im=pamonò ni Salekep kay diri sa*
IMM OF,B=DIST:spear NT Salekep because NEG REF
maka=kita siran kanangiza.
ABL,SF,NB=see I,3,PL III,3,S

80. *Salekep* immediately speared them because they were not able to see him.

81. Na, itong maga•panaw•an naiza tag•lima•ng
NIF D_2 CONT,SF,NB•go•NR II,3,S number.of.times•five•LG
bilin•en naiza ka toong ma•hori nga boog nga
remain.behind•OF,NB II,3,S O IV,3,S ST,SF,NB•follow LK wild.pig LK
toong b•in•onò.
IV,3,S spear•NR•_

81. Now as he was still walking about (that place) for the fifth time, he left the last wild pig which he had speared.

82. Pag•-oli di naiza iza koman maga•akilid
when•return.home CMP II,3,S I,3,S now CONT,SF,NB•turn.on.side
ka toong mga b•in•aba nga boog daw mga marazing
O IV,3,S PL carry.on.back•NR•_ LK wild.pig and PL bee
daw pogon.
and honey.bee

82. When he returned home he turned on the side that which he was carrying on his back which was the wild pig and bees and honey bees.

83a. Naga•panaw pen iza ngaro ka dalan ani di na•bati•an
CONT,SF,B•go INC I,3,S DIR_3 O trail TD CMP ST,RF,B•hear•_
naiza doro kiton ya d•in•ibongdibong na mga babazi nga
II,3,S L_4 D_2 T talk•NR•_ NT PL girl/woman LK
naga•baheg ka kanirang mga maimpis nga,
CONT,SF,B•negative.command O IV,3,PL PL child LK

83a. As he was walking there on the trail he heard there the talking of the women scolding their children,

83b. "Linas, Sikohan, Sagnalan, mag•horeppehep kamo kay.basi
Linas Sikohan Sagnalan IMP.SF•quiet I,2,PL lest
kabothoan kita ni Salekep nga bayantoganen."
COL•appear•_ I,1,PL,IN NT Salekep LK notorious

83b. "*Linas*, *Sikohan*, *Sagnalan*, you be quiet lest the notorious *Salekep* suddenly appear."

84. Warà pen ma•kamhan ya toong pag•panabà mim•bothò di
NEG INC ST,SF,NB•finish T IV,3,S NR•speak SF,B•appear CMP
matood si Salekep. 85. Dazon im•pamatay siran.
CERT T Salekep IMM OF,B•kill I,3,PL

84. Before she had finished speaking *Salekep* indeed appeared. 85. He immediately killed them.

86. Ya mga tao kiza nga tenged•a masara•ng
T PL person/live D_2 LK location•DEF very•LG
pag•panga•lised kay ya dalagan ani koman ya
INF•DIST,PL•difficult because T run TD now T
paga•tarabaho•on niran.
INS,SF,NB•work•NR II,3,PL

86. The people in the area were in great trouble because running (from *Salekep*) was their work now.

87. Ani pa•abet•an niran ya bobong dipi ka danaw.
TD CAUS,SF,NB•arrive•NR II,3,PL T mountain cross O lake

87. The mountain across the lake was their destination.

88. *Na, diri di maka•deet ya mangazaw ka danaw.*
NIF NEG CMP ABL,SF,NB•cross.river T raider O lake

88. Now the raiders were not able to cross over to the other side of the lake.

89. *Pagka•singed ka kiza na•obos di ya*
when•like LIM D_2 ST,SF,B•die.off CMP T
ma•iseg ka ka•bobong•an.
ST,SF,NB•brave/aggressive O COL•mountain•_

89. When it was like this the aggressive ones died off in the mountains.

90. *Ani koman may ma•iseg ya ka•patag•an*
TD now EXT ST,SF,NB•brave/aggressive T COL•plain•_
masara•ng ka•harog.
very•LG AJR•many

90. The lowlands were now the place where there are many raiders.

91. *Pagka•delem kizahè mim=pa=seled ya ebè ka*
when=afternoon D_2 SF,B•CAUS•inside T familiar.spirit O
olo ni Salekep.
head NT Salekep

91. In the afternoon the familiar spirit entered into the head of *Salekep*.

92. *Min=laong, "Ey lagi, min•karini• hao kay igò di*
SF,B•say ATTN friend SF,B•come.here I,3,S because enough CMP
naa ya pag•bonò mo ka tao.
HORT T NR•spear II,2,S O person/live

92. He said, "*Ey* friend, I came here because you've killed enough people now.

93. *Mag=hamarag ko kay wa•dini di isab kaan ya*
IMP,SF•take.care I,2,S because L_1•D_1 CMP ADD soon T
an•-ilis nga mangazaw na ka•manobo•an.
SF,NB•replace LK raider NT COL•Manobo•_

93. You take care because here at hand a little later will be those who will replace the Manobo raiders.

94. *Diri ko mag•panaw•panaw• ka arò di kay.basi*
NEG I,2,S IMP,SF•CRD,REP•go O far CMP lest
ma•sor-o•han ya helà mo kay ini kaan
ST,RF,NB•search.hidden.object•_ T residence II,2,S because D_1 soon
nga ka•gobot.
LK NR•civil.disorder

94. Don't you go far away lest your home area is searched because there will be trouble later.

95. *Ani koma•y ma•bilin izang ma•baskeg nga*
TD now•T ST,SF,NB•remain.behind D_2 ST,SF,NB•strong LK
an•dalagan.
SF,NB•run

95. The only ones left now are those who are strong runners.

96a. Diri ko naa mag=pan=tegbeng ka mga dakola=ng alog
NEG I,2,S HORT IMP,SF=DIST=go.down O PL big=LG valley
kay.basi ma=tos-an=an ko,
lest ST,RF,NB=catch=_ I,2,S

96a. Don't you go down in the big valleys lest you are caught,

96b. kay ma=horipet kaan ya tao kay ani disab
because ST,SF,NB=destroy soon T person/live because TD ADD
an=mangazaw ya tao doro ka ka=taed=an.
SF,NB=raid T person/live L_4 O COL=many=_

96b. because soon people will be destroyed because the raiders will go there among many people.

97. Kon om=atò ko kitonhò diri ko maka=daeg kay
if/when SF,NB=rebel I,2,S D_2 NEG I,2,S ABL,SF,NB=win because
naka=salà di ko.
ABL,SF,B=sin/mistake CMP I,2,S

97. If you rebel against them you will not win because you have made a mistake now.

98. Kamhan di ya tomo mo nga ma=belag ka lamang ya
finish CMP T turn II,2,S LK ST,SF,NB=separate LIM LIM T
angken mo.
claim II,2,S

98. Your turn (at having extraordinary ability) is finished now and no longer a part of what you can claim.

99. Kay siran nga mga tao diri an=heneng mintras
because I,3,PL LK PL person/live NEG SF,NB=stop as.long.as
bohi siran nga mangazaw kay siran maga=ereg ka
live I,3,PL LK raider because I,3,PL CONT,SF,NB=selfish O
kanirang hinawa."
IV,3,PL breath

99. Because those raiders will not stop as long as they are alive because they are selfish in their breaths."

100. Ani ka iza=y im=panabà na ebè.
TD LIM I,3,S=T OF,B=speak NT familiar.spirit

100. That is what the familiar spirit said.

101a. Kamhan mim=balik pen ya ebè pag-isab nga
SQ SF,B=return INC T familiar.spirit ADD LK
naga=laong,
CONT,SF,B=say

101a. Then the familiar spirit returned again saying,

101b. "Mim•balik hao ngarini kanmo piro diri ko mag•ka•haldek
SF,B•return I,1,S DIR$_1$ III,2,S but NEG I,2,S SF,NB•ST•afraid
dini kining paga•hel-•an mo kay paga•panarangin•an
L$_1$ D$_1$ INS,SF,NB•residence•NR II,2,S because INS,NB•bless•RF
ka ta ko dazaw diri kamo ma•kitan na
LIM II,1,PL,IN I,2,S so.that NEG I,2,PL ST,RF,NB•see:_ NT
ka•mangazaw•an.
COL•raider•_

101b. "I returned here to you but don't you be afraid here where you are living because I will bless you so that you will not be seen by the raiders.

102. Diri ko mag•ka•haldek.
NEG I,2,S IMP,SF•ST•afraid

102. Don't you be afraid.

103. Ani taremdem•en mo ya togon o kanmo daw pag•sarig
TD remember•OF,NB II,2,S T instruct II,1,S III,2,S and NR•trust
mo kanao.
II,2,S III,1,S

103. What you are to remember is my instruction to you and your trust in me.

104. Kon ma•haldek ko ma•kitan ko.
if/when ST,SF,NB•afraid I,2,S ST,RF,NB•see:_ I,2,S

104. If you are afraid you will be seen.

105. Kon diri ko ma•haldek diri ko ma•kitan
if/when NEG I,2,S ST,SF,NB•afraid NEG I,2,S ST,RF,NB•see:_
kay ani maga•salimod kamazo ya kanaong panarangin.
because TD CONT,SF,NB•shield III,2,PL T IV,1,S blessing

105. If you are not afraid you will not be seen because my blessing will shield you.

106. Agad s•om•oab ya mangazaw kamazo diri kamo
even.though upriver•SF,NB•_ T raider III,2,PL NEG I,2,PL
ma•kitan."
ST,RF,NB•see:_

106. Even though the raiders come upriver to you, you won't be seen."

107. Min•sambag si Salekep, "E.e.ey, maga•pa•saribeet peteng
SF,B•answer T Salekep AFFIR CONT,SF,NB•CAUS•decide LIM
kami."
I,1,PL,EX

107. *Salekep* answered, "Yes, we will let you direct us."

108. Si Kolites isab dim•babà ka patag ya timbang ni
T Kolites ADD here•down O plain T assistant NT
Salekep.
Salekep

108. *Kolites* was the assistant to *Salekep* down in the lowland area.

109. Si Salekep isab kiza horop=an ka
T Salekep ADD D$_2$ possessed.by.evil.spirit=RF,NB O
tamà• kay kada pagka=zehet an=logwà ka
spirit.owner.of.wild.pig because each time=angry SF,NB=come.out O
porò ya aso nga dakolà.
top T smoke LK big

109. *Salekep* was possessed by the spirit owner of wild pigs because each time he became angry a large amount of smoke came out of the top (of his head).

110. Daw an=solig ya toong mga toldò• kon ma=botho=an
and SF,NB=grow T IV,3,S PL finger if/when ST,RF,NB=appear=_
na mga mangazaw ka patag nga ka=manobo=an.
NT PL raider O plain LK COL=Manobo=_

110. And his fingers grew long whenever raiders appeared in the lowland area.

111. Piro si Kolites isab mamataz=ay ka ka=mangazaw=an
but T Kolites ADD DIST,SF,NB:die/kill=NR O COL=raider=_
ka patag daw ma=taed disab ya mga ka=manobo=an nga
O plain and ST,SF,NB=many ADD T PL COL=Manobo=_ LK
p=in=atay naiza.
die/kill=ACCF,B=_ II,3,S

111. But *Kolites* was also the killer of raiders on the flat land, and there were also many Manobos that he killed.

112. Tenged.kay si Kolites mim=pa=lawag sa ka toong
that.way T Kolites SF,B=CAUS=persist REF O IV,3,S
ka=iseg kay silaong naiza kon diri di
NR=brave/aggressive because mistakenly.think II,3,S LK NEG CMP
iza ma=bals=an ka angay naiza.
I,3,S ST,RF,NB=revenge=_ O same II,3,S

112. That was the way *Kolites* persisted in his aggressiveness because he mistakenly thought he would not be avenged by his kinsmen.

113. Kay naga=sarig sa iza ka toong ka=baskeg.
because CONT,SF,B=trust REF I,3,S O IV,3,S NR=strong

113. Because he trusted his own strength.

114. Daw si Halweg nga toong iba daza ka kilid na
and T Halweg LK IV,3,S companion upriver O edge NT
danaw mag=helà.
lake INF=residence

114. And *Halway* his companion, lived at the edge of Lake (Mainit).

115. Ani sab iza•y datng•an•an na mga mangazaw
TD ADD I,3,S•T arrive•RF,NB•NR NT PL raider
kay gosto na mangazaw horipet•en siran nga mga hari-harì
because want NT raider destroy•OF,NB I,3,PL LK PL ruler/ruled
nga mga Mamanwa kawanidini.pen• kay ani za•y
LK PL Mamanwa long.ago because TD I,3,S•T
maga•taboan•an ka gira.
CONT,SF,NB•meeting.place•NR O war

115. That was also the destination of the raiders because the raiders wanted to destroy the Mamanwa rulers long ago because their presence was the reason for war.

116. Sirang dowa warà maka•daeg ka gira•.
I,3,PL:LG two NEG ABL,SF,NB•win O war

116. Those two were not able to win the war.

117. Agon sa koman sokad ma•patay si Halweg daw si
therefore REF now since ST,SF,NB•die/kill T Halweg and T
Kolites warà di ya oloolo niran hangtod koman.
Kolites NEG CMP T leader II,3,PL until now

117. Therefore since the time that *Halway* and *Kolites* died up until now, they (the Mamanwas) have no leader.

Cultural and Linguistic Notes on SALEKEP THE BRAVE

Title This is the story of *Salekep*, a Mamanwa who was endowed with extraordinary fighting ability because of three magical gems (s. 12) given to him by his familiar spirit. This ability was taken from him (s. 98) when he abused it by killing innocent people (s. 83a-86). The last part of the account (s. 108-117) tells how *Salekep* and his two assistants continued fighting the raiders, but were finally defeated.

The compilers have not been able to contact the narrator of this story to check on its source. It is primarily a narrative account of the defeat of the Mamanwas by more aggressive neighboring language groups. Mamanwa life is basically communal, so there is a relative absence of powerful leaders and culture heroes; hence, Salekep is probably not a culture hero.

maiseg refers to *Salekep*, the main character in the story, and has the connotation of brave, forceful, self-confident, having no fear. Five times in the story (s. 18, 101b, 102, 104, 105) *Salekep's* familiar spirit tells him not to be afraid. The fantasy of life without fear reveals the tension that Mamanwas feel in relation to more self-assertive neighboring language groups.

1. *Bisayà* 'Visayan'. For note on this word see sentence 3 *kadanawan*.

2. *kabaybazenan* 'shore'. From *baybaY* 'shore'. In word final position and syllable initial position contiguous to a suffix the contrast between *y* and *z* is neutralized. *Y* represents this neutralization and is called an archiphoneme (Hockett:1955).

3. *Tawe* is the Mamanwa term of reference for lowland Filipinos. The word *tawe* is the Mamanwa pronounciation of the Cebuano word *tawu* 'person'. The term 'lowland' is used here to refer generally to the people and cultures of non-Negrito Filipinos surrounding the Mamanwas. They live in the coastal areas and non-mountainous lowland regions. The Mamanwa language area shown on the map (page vii) is bordered on the north and east by Surigaonon, on the west by a mixed dialect of Surigaonon and Cebuano, on the southwest by Butuanon, and on the southeast by Bislig Kamayo.

Mamanwa is derived from *banwa* 'forest', and *maN* 'nominalizer'. Variations of the name Mamanwa are Mamaw, Amamanwa, Congking, and Conquista (Maceda:1975). Mamanwas living in the Lake Mainit area refer to themselves as Conquista. Mamanwas in *sitio* Pangaylan area do not like to be called Conquista, and consider the term Congking derogatory. Mamanwas living in Pangaylan refer to themselves as Mamanwa and to their language as Minamanwa.

kadanawan refers to the area around Lake Mainit. The lake itself covers 67 square miles and is located on the boundary between Surigao del Norte and Agusan del Norte. According to Maceda (1975) and older Mamanwas in *sitio* Pangaylan, Lake Mainit was the original home of the Mamanwas. The arrival of Visayan settlers (*Bisayà*) in the area resulted in the Mamanwas being confined more to the Diuata mountains (called *Panlabaw* in Minamanwa) from Surigao City down to the break in the mountain range northwest of Lianga City. They also live in the mountains west and north of Lake Mainit. A small number live on Panoan Island and in the mountains as far north as Ormoc, Leyte.

4. *magadatngen* 'overtaken' from *dateng* 'arrive'. Stems with final *ng* preceeded by *e* lose the *e* when suffixed with *-en* 'object focus'.

   mangazaw is a general reference to Manobo raiders, robbers, or pirates. In the past this term may have also referred to Muslim Tausug raiders who were in Butuan City and surrounding area more than seven hundred years ago (Pallesen:1985).

8. *ligbenes* 'starch'. The starch obtained from palm trunks, especially the *sago* and *buri* palm (Wolff:1972). See text 12 on processing the pulp of fishtail palm trunks.

10. *ebè* 'familiar spirit'. See Appendix I.2.1.1.3.3 for discussion on familiar spirits.

12. *motzà* 'magical gem with power to protect from danger'. Even a drop of dew on the leaf of a plant can be a magical gem, which is believed to give protection to the one who possesses it. *Warà hao mabasà kay nakamotzà hao ka gabi*. 'I didn't get wet because I was protected by the magical gem of the *gabi* plant.' Regarding *Salekep*, the magical gem of the sun enables him to see even in the darkness. The magical gem of the cloud shields him so that others could not see him (s. 77). The magical gem of lightning gives him the power to strike at an enemy (s. 44-54). The compilers do not know if there is significance in the pattern of three gems. In text 3 there is also a pattern of three: the spirit tells *Yomagas* to travel for three years, and gives him three grains of rice to plant.

14. *maiseg* in this context has the sense of aggressive behavior, offensive action, unprovoked attack. In this sentence as well as in sentences 26 and 27 *maiseg* refers to either Manobo or Muslim Tausug raiders.

    kamanoboan is a collective reference to Northern Agusan Manobos. During the years that the compilers lived in *sitio* Pangaylan one clan of Mamanwas living there practiced marital exogamy with Northern Agusan Manobos residing in *sitio* Sibagat located on the Sibagat River east of Butuan City. Pangaylan residents say that *sitio* Pangaylan was settled about 1920 by two Manobo men with Mamanwa wives.

19. *mabalsan* from the root *bales* 'to take revenge'. Stems with final *s* preceeded by *e* lose the *e* when suffixed with *-an* 'referent focus'. For identical form in a verbal kernal clause expanded with the negative word *diri* see sentence 76. Depending on the context *bales* also means to answer, repay, or to be ill as a result of breaking a taboo.

    kaporoon is the collective form of *pooy* 'human-eating spirit'. See sentence 20 which explains why Manobo raiders are being referred to as human-eating spirits. For discussion of *pooy* see Appendix I.1.3. In the collective form the *y* becomes *r*, which shifts to word medial position.

binantazan from the root *bantay* 'to watch something, keep watch over'. In this context it means that *Salekep* is the one being guarded by the familiar spirit.

22. *hinawa* lit., 'physical breath'. In the context of sentence 22 *hinawa* is closely associated with the word *magtoo* 'obey, believe' (s. 21), and has the connotation of loyalty. *Salekep* is told not to obey the powerful human-eating spirits because he cannot obey them and obey the helpful spirits as well. Sentence 22 is an example of an identificational parallel sentence consisting of two juxtaposed nonverbal clauses without a medial link, but with a brief medial break (Miller and Miller:1976): *Ya isa (nga pagtoo) waro kaporoon, ya isa nga hinawa waro ka ginoo daw ebè*. 'One half of your loyalty will be to the human-eating spirits, one half of your loyalty will be to the helpful spirit beings'. The following expression describes a person whose loyalty wavers: *magakadowadowa ya hinawa ka pagtoo* 'his loyalty/believing is two-two (doubtful)'.

Figuratively *hinawa* is used to denote a fairly wide range of emotions, as expressed by the following metaphors:

mabeg-at ya hinawa	'heavy breath' (to feel discouraged)
mahangkay ya hinawa	'light in weight breath' (to feel happy)
malain ya hinawa	'different breath' (to feel worried)
malinaw ya hinawa	'peaceful breath' (to feel calm)
maloza ya hinawa	'weak breath' (to feel very frightened)
maonga ya hinawa	'bad breath' (to feel bad as a result of being sick; to have thoughts of retaliation)
masakit ya hinawa	'painful breath' (to feel homesick)

Thought life is also expressed by the figurative use of *hinawa* (see text 27, c.n. 8);

ponò/dakolà	'full/big breath' (to have one's thoughts totally occupied by a certain thing, see text 27, s. 9)

Death is expressed by the figurative use of *hinawa*:

nabogtò ya hinawa	'broken breath' (to die)

Good health is expressed by the figurative use of *hinawa*:

marig-en ya hinawa	'strong breath' (to feel well, see text 15, s. 2)

ginoo 'honorific term of address or reference to any helpful spirit being' and is a borrowing of the Visayan word *ginuu* 'lord, God' (Wolff:1972). In text 1 the narrator closely associates *ginoo* with the Mamanwa term *ebè* 'familiar spirit'. In text 3 the narrator uses *ginoo* to introduce the helpful spirit being in sentences 1 and 2 and then substitutes *ebè* 'familiar spirit' to continue the story. In text 4 the narrator again uses *ginoo* to introduce the helpful spirit being, but continues the story with the name *Bizi Lantiben*, the elderly midwife spirit being who reportedly taught the Mamanwas how to deliver children the normal way. When a Mamanwa uses the term *ginoo* it is helpful to ask him to identify the particular *ginoo* to whom he is referring because, as reflected in texts 1, 3, and 4, Mamanwas use *ginoo* as an honorific term of reference or address to helpful spirit beings in general.

28. *pangita* 'look about for something' from *kita* 'to see'. Specific words for seeing or looking at are:

hangag	'look up'
himaan	'observe and take note'
paniid	'observe'
seleng/tengteng	'look intently'
songlà	'look that conveys one's thoughts to another without speaking'
tambè	'look down'

31. *sangkap ka para ka pag-away* 'equipment for fighting'. In the past, equipment for fighting consisted of spears and bolo knives. The Mamanwas have a generic term for bow-and-arrow

panà, but the compilers never saw any during the years they lived among them. In addition to spears and bolo knives one Mamanwa had a homemade shotgun.

34. *kalaki* 'extraordinary ability of supernatural origin' can be either positive or negative. An example of the positive are special charms which protect a person from being killed. For listing of some of these charms see Appendix I.1.3.5. An example of negative supernatural power is sorcery. For examples of sorcery see texts 17, 18, and 20.

35. *panweywey* 'special charms for protection'. This is the generic term for charms. An example is the bark of the *Taliweywey* tree. It is believed that if you hold a piece of this bark when you meet an enemy, he will become weak.

41. *pira ka sa* ... 'how many ...'. A question is used to indicate the great difference between four hundred raiders against one individual, *Salekep*.

54. *mabalantang* '1 P.M. to 2 P.M.' For natural units of time in Mamanwa see Appendix H.1.

57. *paghakot* 'haul'. Specific terms for carry are:

baba	'carry on back'
bathay	'carry on shoulder'
bitbit	'carry in hand'
dara	'take, bring'
geel	'carry in arms'
hoban	'carry baby with blanket tied in front'
lahong	'carry on pole between two people'
saginit	'carry in a container or handbag'
say-ong	'carry by means of headstrap'
sipit	'carry under arm'
soklong	'carry on head'
song-ay	'carry small child with legs over shoulders'
taklos	'carry baby on hip'

61. *pagkaispay* 'look-out post' from the English word 'spy'. In this instance, *pagka-* is functioning as a nominalizer. The prefixes *pag-*, *pagka-*, *pagpaka-* also function as relator in dependent time clauses denoting 'when'.

There is a small percentage of English loan words in the Mamanwa language. In Pangaylan it is not uncommon for English loan words with initial 's' to be used as friendship names (*sanged*). In the following examples the English syllable pattern CCV word initial becomes Mamanwa syllable pattern CVC ('is) in the friendship name because permissable syllable patterns in Mamanwa are CV and CVC:

Mamanwa friendship name	English loan word
isliper	'slipper'
island	'sleeping'
ismiling	'smiling'
ispay	'spy'
istoking	'stocking'

65. *ka nagakasaklop di ya aldaw* 'sunset'. A red sunset indicates to Mamanwas the approach of bloodshed.

77b. *pogon* 'bee'. During dry season (August through October), wild honey (*seg-ed*) is collected because no rain water mixes with it. Pollen is included in the word *seg-ed*. To find the honeycomb the Mamanwas follow the droppings of wild bees (*doron*), listen for the sound of the swarm of honey bees, or observe the blossoms of a particular tree. Sometimes the honey will taste like a hardwood tree (*buyak na magkano*), a mint tree (*buyak na kaningag*), or a fire tree (*homandam*). In Surigao mining chromite is now a substitute for collecting wild honey and rattan.

79. *belikay tinaktan* are unintelligible words used as a kind of magic in a power encounter with *Salekep* whom the raiders know has extraordinary powers of supernatural origin.

92. *minkarini* 'came here', from the root *ka-* 'go' and *dini* 'here at hand'. Locatives in combination with *ka-* marked for aspect and focus denote distance and direction. *ka-* 'go' with simple locatives shows distance contrast relative to the speaker:

kadakoza	'go there distant'
kadizan	'go there close by'
karini	'go here'
karo	'go there far distant'

ka- 'go' with directional locatives shows direction contrast. With directional locatives *ka-* becomes *kan-* before *d* and *kam-* before *b*:

kambabà	'go down'
kambali	'go on the other side'
kandaked	'go up'
kandalem	'go inside'
kandaza	'go upriver'
kandilod	'go downriver'
kandipi	'go across the river'

94. *magpanawpanaw* 'go, walk' is marked for aspect and focus, but does not combine with simple or directional locatives.

109. *tamà* 'spirit owner of wild pigs'. See Appendix I.2.2 for description of *tamà*. The key to *Salekep's* defeat is seen in sentence 109. His obedience and loyalty are now divided between his familiar spirit and *tamà*, who is one of the messengers of the human-eating spirits. His familiar spirit warned him (s. 20-24) that if this happened, he would be defeated.

110. *mga toldò* 'fingers'. With the smoke coming out of his head and long fingers for weapons of attack or defense, *Salekep* continued to be a challenge to his enemies.

115. *kawanidini.pen* 'long ago' has variant spellings of *kawandini.pen* (text 2 title) and *kawandini* (text 4).

116. *gira* 'war'. During the years the compilers lived in Pangaylan the residents used the phrase *warà pen gira* to refer to any event prior to World War II. In the narrator's mind there may be a telescoping of time so that he refers to *Salekep* as not being able to win during WWII, even though the setting of the story is much earlier.

2 *Kawanidini.pen nga Ka=libot=an*
long.ago LK NR=circle=_

The World a Long Time Ago

By Julian Porogoy (1960)

1. *Kawandini.pen mga aldaw• ya langit• koni ababà pen.*
long.ago PL day T sky RS low INC

1. It is reportedly said that long ago the sky was low.

2. *Kamhan may• mga tao di singed disab kanta ka*
SQ EXT PL person/live CMP like ADD III,1,PL,IN O
ka=taed, piro ya beet niran singed pen ka beet na
NR=many but T perception II,3,PL like INC O perception NT
maimpis.
child

2. Then there were many people like us in number, but their perception was like the perception of a child.

3. *Kamhan ya mga lagkaw niran mga tal-ob pen.*
SQ T PL house II,3,PL PL temporary.shelter INC

3. Their houses were still lean-to shelters.

4. *May mga tanem disab niran nga homay• daw mga bozag•.*
EXT PL plant ADD II,3,PL LK rice and PL camote

4. They also planted rice and camote.

5. *Na•, may min=sogò izang• bozag•, ka toong maanak nga*
NIF EXT SF,B=order D_2 old.woman O IV,3,S child LK
daraga.
unmarried.girl

5. Now there was an old woman who gave instructions to her unmarried daughter.

6. *Min=laong ya bozag, "Oday, mag=bazo ko kay*
SF,B=say T old.woman Oday IMP,SF=pound.rice I,2,S because
sen-ad=en ta."
cook=OF,NB II,1,PL,IN

6. The old woman said, "*Oday*, you pound rice because we'll cook it."

7. *Izang daraga mim=bazo dazon, piro maga=songkò ya*
D_2 unmarried.girl SF,B=pound.rice IMM but CONT,SF,NB=hit T
alho ka langit.
pestle O sky

7. That unmarried girl immediately pounded the rice, but the pestle hit the sky.

8a. *Pag=kita ka na bozag ka toong maanak nga diri*
when=see LIM NT old.woman O IV,3,S child LK NEG
ma=dobli pag=bazo ka alho min=laong ya bozag,
ST,SF,NB=double INF=pound.rice O pestle SF,B=say T old.woman

8a. When the old woman saw that her daughter could not intensify pounding the rice with the pestle the old woman said,

8b. "Mag=-oswag=-oswag ko mga langit kay si Oday diri
IMP,SF=CRD,=expand I,2,S PL sky because T Oday NEG
ma=dobli pag=bazo, diri an=karagag ya kan
ST,SF,NB=double INF=pound.rice NEG SF,NB=jingling.sound T O
Oday nga mga salizaw•."
Oday LK PL bell

8b. "Skies, you expand because *Oday* cannot intensify her pounding, the bells (on her belt) are not jingling (from pounding motion)."

9. Kamhan min=-oswag matood ya langit. 10. Man=himaan• pen
SQ SF,B=expand CERT T sky DIST,SF,NB=observe INC
ya bozag min=-ataas di ya langit.
T old.woman SF,B=high CMP T sky

9. Then the sky truly expanded. 10. As the old woman observed it, the sky became higher.

11. In=halawhaw gazed ya bozag ka pag=seleng naiza ka
OF,B=dizzy EMPH T old.woman O INF=look.intent II,3,S O
langit nga ataas di.
sky LK high CMP

11. The old woman became dizzy as she looked intently at the sky which was high now.

12. Kamhan pag=seleng naiza ka langit na=patay dazon iza.
SQ INF=look.intent II,3,S O sky ST,SF,B=die/kill IMM I,3,S

12. Then as she looked intently at the sky she immediately died.

13. Na, ya mga tao kiza singed pen ka maimpis ya mga
NIF T PL person/live D_2 like INC O child T PL
beet niran.
perception II,3,PL

13. Now the people at that time were like children in their perception.

14. May, na=kitan sab niran nga sapà nga
EXT ST,RF,B=see:_ ADD II,3,PL LK river/water LK
maga=torò garing daked ka langit.
CONT,SF,NB=drip from up O sky

14. They also saw water dripping from the sky.

15. Ya mga ka=raan• pen am=pa=kita ka mga ma=dazaw• nga
T PL NR=old INC SF,NB=CAUS=see O PL ST,SF,NB=good LK
garing ka langit kay ani ya maga=toldò• kaniran ka
from O sky because TD T CONT,SF,NB=teach III,3,PL O
ma=dazaw nga batasan.
ST,SF,NB=good LK behavior

15. Now the ancestors caused them to see good spirits coming from the sky because these are the ones who will teach them good behavior.

16. Kamhan warà pen isab ya ka=gobot niran.
SQ NEG INC ADD T NR=civil.disorder II,3,PL

16. Then there was not yet any civil disorder.

17. Kada may isa•ng ka panen naga•iba kaniran ya
each EXT one•LG O group CONT,SF,B•accompany III,3,PL T
ma•dazaw nga tao.
ST,SF,NB•good LK person/live

17. Each group had a good person accompany them.

18. Warà pen ya ka•matay na mga tao kay ya
NEG INC T NR•cry NT PL person/live because T
ma•dazaw nga garing ka langit ani ya maga•iba
ST,SF,NB•good LK from O sky TD T CONT,SF,NB•accompany
kaniran dazaw diri siran manga•patay.
III,3,PL so.that NEG I,3,PL DIST,PL,SF,NB•die/kill

18. The people did not yet cry because the good ones from the sky accompanied them so that they would not die.

19. Ya mga maimpis warà pe•y ma•patay.
T PL child NEG INC•T ST,SF,NB•die/kill

19. The children did not die yet.

20. Ya mga malaas diri ma•bedlay kay ya ka•bedlay niran
T PL old.person NEG ST,SF,NB•sick because T NR•sick II,3,PL
iza koman tayh•i ka laway•.
I,3,S now dry.up•DEF O saliva

20. The elderly people were not sick yet because their only sickness was the drying up of their saliva.

21. Sokad kiza min•dateng di ya ka•iseg na mga
since D_2 SF,B•arrive CMP T NR•aggressive NT PL
tao mga libaklibak•, mga tabi-tabi.
person/live PL slanderer PL gossip

21. Since that time people have now become aggressive, slanderers, gossipers.

22. Ya mga pooy• min•pa•arani disab kaniran.
T PL human.eating.spirit SF,B•CAUS•near ADD III,3,PL

22. The human-eating spirits also wanted to come near them.

23. Ya ma•hon-a nga silot ka mga tao
T ST,SF,NB•lead LK punishment O PL person/live
naga•pan•bonò di siran.
CONT,SF,B•DIST•kill.with.spear CMP I,3,PL

23. The first punishment for people was that they killed with spears.

24. Ya mga warà pen ma•bedlay nga tao ani ya
T PL NEG INC ST,SF,NB•sick LK person/live TD T
naka•bedlay ya bonò.
ABL,SF,B•sick T kill.with.spear

24. People who were not sick yet, that which made them sick was killing with spears.

25. *Pagka•dogay ka sab min•sili ya ka•bedlay nga*
when•long.time LIM ADD SF,B•change T NR•sick LK
masara•ng ka•dakold.
very•LG NR•big

25. After a long time very many became sick.

26. *Ya maimpis ma•patay di.* 27. *Ya malaas*
T child ST,SF,NB•die/kill CMP T old.person
ma•patay di sab.
ST,SF,NB•die/kill CMP ADD

26. The children died now. 27. The elderly people also died.

28. *Ya kina•bdes•en• im•pan•landan ya maimpis kay ya*
T NR•pregnant•OF,NB OF,B•DIST•miscarry T child because T
ka•poro•on min•-arani di ka mga tao dazaw
COL•human.eating.spirit•_ SF,B•near CMP O PL person/live so.that
pangan•en.
DIST,NB:eat•OF

28. The pregnant ones aborted their infants because the human-eating spirits came near people now to eat them.

29. *Ani ka iza.*
TD LIM 1,3,S

29. That's the end.

Cultural and Linguistic Notes on THE WORLD A LONG TIME AGO

1. In a traditional narrative the theme may be announced in a single sentence, which usually contains the formula *may isang aldaw* 'one time (long ago)'. *Kawandini pen mga aldaw* 'long ago' can substitute for this formula and *koni* 'reported speech particle' is a disclaimer that reinforces it.

In this initial sentence *ya langit* 'the sky' is identified as the discourse theme by its position following the 'one time (long ago)' formula in the descriptive nonverbal clause. See Appendix I.3 for discussion of Mamanwa view of heaven and earth.

2. The people, houses, and crops introduced with the *may* 'existential particle', fill out the setting of the narrative.

4. *homay* 'rice'. Rice is bought for special occasions and is not planted by the Mamanwas in Pangaylan or Surigao del Norte. Terms referring to rice:

apa	'rice husk'
begas	'cooked rice'
deket	'burnt rice at the bottom of the pot'
homay	'unhusked seed of rice, husked grain of rice, or the plant itself
homazan	'rice field'
linogaw	'cooked rice porridge for a baby or a sick person'
mararag nga begas	'red rice'
tapel	'upland rice which is dark violet in color when cooked'

bozag 'camote' (*Ipomoea batatas*) is the staple food of the Mamanwas in the Pangaylan and Surigao del Norte areas, making up 60 percent of their total food supply. Generally they plant three times per year (March, August, and November) and have many different varieties. *Gayyay*, the young leaves of the sweet potato, are a common vegetable and are a good source of iron in the diet. The sweet potatoes are planted by tops, one handspan (*isang dangaw*) apart, and three tops are planted in each hole. Planting, weeding, and harvesting are the work of the women, both young and old. The pack basket used by the women when traveling to gather food is called an *alat*. There are two regular meals per day, one at noon on returning from the fields and one at night. The most common sources of protein are fish and field rats. The bait used for field rats is the sweet potato placed in a bamboo snare trap called *boong*. Fruits such as bananas and payaya are eaten green.

5. *na* is a new information particle glossed 'now'. In this case the information is relatively new, being added to that given in the previous paragraph. Non-dialogue material in the previous paragraph now changes to dialogue material in this paragraph

Topic pronoun *izang* 'theme' is used to introduce both the old woman and her daughter, who are the main participants in the story.

bozag 'old woman' and *bozag* 'camote' are homonyms.

8b. *salizaw* 'small bells on belt'. This word can also refer to the jingling sound of bells or coins shaken in a container. The compilers saw the shaman wear such a belt during pig sacrifice ceremonies performed in Pangaylan. Mamanwas from Surigao del Norte saw Tboli language assistants wearing many bells when they were at the linguistic study center of the Summer Institute of Linguistics located at Nasuli, Malaybalay, Bukidnon during January 1978. The Mamanwas liked them so much they asked Lilia Castro to get them "at any price". This gave Lilia the idea to use the bells to motivate people to learn to read. For older people one bell was the reward for completing one mini lesson. For young people one bell was the reward for completing one chapter in the reading primer. In the late 1970's the cost of the bells, which the Tboli made from melted brass gongs, was ₱1 each.

10. *manhimaan* 'observe'. See text 1, cultural note 28 for a list of specific words for 'seeing' or 'looking at'.

15. *karaan* 'ancestors' from the root *daan* 'old'. It is a value of Mamanwas to respect their ancestors to the extent that they tenaciously adhere to the core belief system, known as *mga balaed na mga karaan* 'laws of the ancestors passed down from one generation to the next'. This phenomenon is reflected in the basics of the Mamanwa language as well. In the course of Pallesen's study (1975) of the languages of northeastern Mindanao he commented to the compilers that the phonemes of the Mamanwa language have not changed for a thousand years.

madazaw 'good (spirits)' is a reference to familiar spirits which the people in Pangaylan referred to as *ebè* or *diwata nga madazaw*. Sentence 15 is saying that the ancestors were the ones who first made the people aware of familiar spirits. For discussion of the function of a familiar spirit see Appendix I.2.1.1.3.

magatoldò 'to point out or to teach facts'. Other words for teach are:

haod	'to learn by imitating what one has observed'. See text 4 where this term is used repeatedly in teaching how to deliver a baby.
sindò	'exhortation to right behavior, as when advising a newly married couple'
solad	'to pass on to others what one has learned'
togon	'to instruct'

20. *tayhi ka laway* 'drying up of saliva' which can sometimes be a symptom of old age. The narrator may be referring to this, since in the story people had not yet experienced death.

21 Core Mamanwa values are generosity (sharing food and clothing), to be a good breadwinner (hunter up to recent past), to work together as a clan or family unit, to respect one's elders, to respect the teachings of the ancestors (*sindò na mga karaan*), and to avoid trouble. For this reason selfishness, laziness, noisiness, stealing and killing come highest on the scale of unacceptable behavior. Slander (*libaklibak*) and gossip (*tabi-tabi*) are also regarded as serious offenses because they interfere with smooth interpersonal relationships.

22. *pooy* 'human-eating spirit'. See Appendix I.1.3 for discussion. In sentence 28 *kaporoon* is the collective form of *pooy* 'human-eating spirit'.

28. *kinabdesen* 'pregnant woman' from *kabdes* 'pregnant' plus *-in-* 'nominalizer' and *-en* 'object focus'

3 *Si Yomagas*•
T Yomagas

By Julian Porogoy (1960)

1. Ya ka=apo=an nami ani na=hagdam=an nami
T COL=grandparent=_ II,1,PL,EX TD ST,RF,B=know=_ II,1,PL,EX
kan Yomagas.
O Yomagas

1. Our grandparents are our source of knowledge about *Yomagas*.

2. Iza im=panan-og=an na ginoo•.
I,3,S RF,B=tell.story=_ NT helpful.spirit.being

2. This is the story told them by the helpful spirit.

3. Min=kadakoza ya ginoo kan Yomagas.
SF,B=go.there T helpful.spirit.being O Yomagas

3. The helpful spirit approached *Yomagas*.

4. Min=laong ya ginoo, "Yomagas, p=om=anaw ko
SF,B=say T helpful.spirit.being Yomagas go=IMP,SF=_ I,2,S
tolo=ng ka toig.
three=LG O year

4. The helpful spirit said, "*Yomagas*, you travel for three years.

5. Diri ko mag=tanem. 6. Diri ko mag=tarabaho."
NEG I,2,S IMP,SF=plant NEG I,2,S IMP,SF=work

5. Don't plant. 6. Don't work."

7. Mim=pahi=panaw si Yomagas. 8. Ya ka=bengtas niran masara.
SF,B=INS=go T Yomagas T NR=hungry II,3,PL very

7. *Yomagas* traveled extensively. 8. Their hunger was very great.

9. Badò niran warà di. 10. Ya iba naiza isa=ng ka
clothing II,3,PL NEG CMP T companion II,3,PL one=LG O
gatos.
hundred

9. Their clothing was gone. 10. He had one hundred companions.

11. Mga ma=niwang di siran. 12. Ani.kay makaen niran ya
PL ST,SF,NB=thin CMP I,3,PL only.one food II,3,PL T
boog nga t=in=ekeb na kanirang idò.
wild.pig LK catch=ACCF,B=_ NT IV,3,PL dog

11. They became very thin. 12. The only food they had was wild pig, which was caught by their dog.

13. L=om=aza panaw siran. 14. Min=laong di ya
continue=SF,NB=_ journey I,3,PL SF,B=say CMP T
ebè kan Yomagas, "Yomagas, mag=pegas ko kining
familiar.spirit O Yomagas Yomagas IMP,SF=plant I,2,S D_1
homay= tolo=ng ka legas."
rice three=LG O grain

13. They continued to walk. 14. The familiar spirit of *Yomagas* said to him, "*Yomagas*, you plant these three grains of rice."

15. Dazon min=hadhad si Yomagas. 16. Pira ka sa=y
IMM SF,B=fell.tree T Yomagas how.many O REF=T
na=pegs=an na tolo=ng ka legas?
ST,RF,B=plant=_ NT three=LG O grain

15. *Yomagas* immediately felled trees. 16. How many times did he plant the three grains?

17. Na, si Yomagas min=lagkaw di siran ka=dakolà kay
NIF T Yomagas SF,B=house CMP I,3,PL NR=big because
ma=taed sa siran.
ST,SF,NB=many REF I,3,PL

17. Now *Yomagas* (and his companions) built a big house because they were many.

18. Pagka=hinog ka mim=bothò di ya ebè.
when=ripe LIM SF,B=appear CMP T familiar.spirit

18. When the rice was ripe the familiar spirit appeared.

19. Min=laong, "Yomagas t=om=agbò ko konsilem daza kiton."
SF,B=say Yomagas meet=IMP,SF=_ I,2,S tomorrow upriver D_2
20. Min=laong si Yomagas, "E.e."
SF,B=say T Yomagas AFFIR

19. It said, "*Yomagas*, you meet me upriver tomorrow." 20. *Yomagas* said, "Yes."

21. Pagka=masiselem ka min=tagbò si Yomagas daw toong idò.
when=morning LIM SF,B=meet T Yomagas and IV,3,S dog

21. The next morning *Yomagas* and his dog went to meet him.

22. Pagka=dakoza ka ka in=sabet= niran
when=there LIM O OF,B=agree/discuss II,3,PL
maga=t=in=agò si Yomagas.
CONT,SF,NB=hide=INS_ T Yomagas

22. There at the meeting place agreed upon *Yomagas* hid.

23. Izang ebè waton di. 24. Min=laong ya ebè,
D_2 familiar.spirit L_2 CMP SF,B=say T familiar.spirit
"Ka=dogay pen sa ni Yomagas."
NR=long.time INC REF NT Yomagas

23. The familiar spirit was already there at hand. 24. The familiar spirit said, "*Yomagas* is late."

25. *Hanambazà ya ebè na=hagdam di nga si Yomagas* SURP T familiar.spirit ST,SF,B=know CMP LK T Yomagas *maga=t=in=agò.* CONT,SF,NB=hide=INS=_	25. However the familiar spirit knew that *Yomagas* was hiding.
26. *In=lamisa niran ya makaen nga bahaw niran kan Yomagas.* OF,B=table II,3,PL T food LK refreshment II,3,PL O Yomagas	26. They (the spirits) placed refreshments on the table for *Yomagas*.
27. *Si Yomagas ani maga=t=in=agò kay* T Yomagas TD CONT,SF,NB=hide=INS=_ because *ma=laaw iza wara=y sarowar, wara=y badò.* ST,SF,NB=embarrassed I,3,S NEG=T trousers NEG=T clothing	27. *Yomagas* was hiding because he was embarrassed, he had no trousers, he had no clothing.
28. *Min=laong ya ebè, "Yomagas, b=om=othò ko* SF,B=say T familiar.spirit Yomagas appear=IMP,SF=_ I,2,S *kay namag=-angay kita*."* because SIM,SF,B=coequal I,1,PL,IN	28. The familiar spirit said, "*Yomagas*, you come out of your hiding because we are on equal terms."
29. *Min=bothò si Yomagas.* 30. *Min=laong ya ebè,* SF,B=appear T Yomagas SF,B=say T familiar.spirit *"Yomagas, mangaen di kita."* Yomagas DIST,SF,NB:eat CMP I,1,PL,IN	29. *Yomagas* came out. 30. The familiar spirit said, "*Yomagas*, let's eat now."
31. *Min=kaen si Yomagas.* 32. *Na=bereng si Yomagas ka mga* SF,B=eat T Yomagas ST,SF,B=surprise T Yomagas O PL *ebè warà sa kaen.* familiar.spirit NEG REF eat	31. *Yomagas* ate. 32. *Yomagas* was surprised that the familiar spirits did not eat.
33. *Ani ka sa=y pag=kaen niran ya im=beklad ya mga alima niran* TD LIM REF=T NR=eat II,3,PL T OF,B=open T PL hand II,3,PL *ka tenged na makaen.* O location NT food	33. The only way they ate was to open their hands over the food.
34. *Pagka=bohi ni Yomagas in=holas=an si Yomagas.* when=full/live NT Yomagas RF,B=perspire=_ T Yomagas 35. *Na, nanga=bolawan di ya holas ni Yomagas*.* NIF DIST,PL,SF,B=gold CMP T perspiration NT Yomagas	34. When *Yomagas* was full he perspired. 35. Now the perspiration of *Yomagas* was golden in color.
36. *Daw ya toong idò min=libon di ya lawas na idò.* and T IV,3,S dog SF,B=fat CMP T body NT dog	36. And his dog, the body of his dog was fat now.

37. Min=laong ya ebè kan Yomagas, "Yomagas,
SF,B=say T familiar.spirit O Yomagas Yomagas
balhin=an ta ko ka ngaran mo."*
change=RF,NB II,1,PL,IN I,2,S O name II,2,S

37. The familiar spirit said to *Yomagas*, "*Yomagas*, I will change your name."

38. Min=laong si Yomagas, "E.e." 39. "Si Yomabet di ya ngaran
SF,B=say T Yomagas AFFIR T Yomabet CMP T name
mo.
II,2,S

38. *Yomagas* said, "Yes." 39. "*Yomabet* is your name now.

40. Pa=taem o kanmo nga iko arani di ta
CAUS,SF,NB=understand II,1,S III,2,S LK I,2,S near CMP II,1,PL,IN
ko kay-an, Yomabet."
I,2,S later Yomabet

40. I will cause you to understand that you are the one I will come near to later, *Yomabet*."

41. Min=laong si Yomabet, "Onhon sa nao izang homay nga diri*
SF,B=say T Yomabet how REF II,1,S D_2 rice LK NEG
sa an=-aped kanami?"
REF SF,NB=give.each III,1,PL,EX

41. *Yomabet* said, "What shall I do with that rice which isn't enough to give each of us?"

42. Min=laong ya ebè, "An=-olì di hao."
SF,B=say T familiar.spirit SF,NB=return.home CMP I,1,S

42. The familiar spirit said, "I will go home now."

43. Min=laong ya ebè, "An=katon ka hao ka lagkaw
SF,B=say T familiar.spirit SF,NB=go.there LIM I,1,S O house
mo." 44. Min=laong si Yomabet, "An=-olì di hao."
II,2,S SF,B=say T Yomabet SF,NB=return.home CMP I,1,S

43. The familiar spirit said, "I will go to your house." 44. *Yomabet* said, "I will go home now."

45. Min=laong ya ebè, "Dad=ha ining terà mo.
SF,B=say T familiar.spirit bring/take=IMP,OF D_1 left.over II,2,S
46. Kada isa=ng ka legas i=hongit mo kada isa=ng
each one=LG O grain ACCF,NB=put.in.mouth II,2,S each one=LG
ka legas."*
O grain

45. The familiar spirit said, "Take these your leftovers. 46. Each grain of rice, you put into their mouths each grain of rice."

47. Min=-olì di si Yomabet. 48. Pag=dateng ka
SF,B=return.home CMP T Yomabet when=arrive LIM
min=laong si Yomabet, "Ariari kamo ngarini."
SF,B=say T Yomabet hurry I,2,PL DIR_1

47. *Yomabet* returned home now. 48. When he arrived *Yomabet* said, "You come here quickly."

49. Min=laong ka mga sakop, "Waro ini makaen=ay nga dara
SF,B=say O PL follower L_4 D_1 food=DIM LK bring/take
o."
II,1,S

49. He said to his followers, "This is the small amount of food which I brought."

50. Im=pan=hongit dazon naiza=y ka=tao=han.
OF,B=DIST=put.in.mouth IMM II,3,S=T COL=person/live=_

50. He immediately put the grains of rice into the mouths of the people.

51. Min=laong izang malaas, "Diri kita ma=bohi kiton."
SF,B=say D_2 old.person NEG I,1,PL,IN ST,SF,NB=full/live D_2

51. An old person said, "We can't live on that."

52. Min=laong si Yomabet, "Kaen peteng kay togon sa na
SF,B=say T Yomabet eat LIM because instruction REF NT
ebè."
familiar.spirit

52. *Yomabet* said, "Just eat it because that's the instruction of the familiar spirit."

53. Pagpaka=kaen na ma=hon-a nanga=bohi siran.
when=eat NT ST,SF,NB=first DIST,PL,SF,B=full/live I,3,PL

53. When the first ones had eaten they were full

54. "Apò, kaen kay na=bohi di kami."*
grandparent eat because ST,SF,B=full/live CMP I,1,PL,EX

54. "Grandparent, eat because we are full."

55. In=holas=an pen siran kay sanglit kay diri sa kon
RF,B=perspire=_ INC I,3,PL because ADVER because NEG REF LK
makaen niran.
food II,3,PL

55. They were perspiring yet because this really wasn't their kind of food

56. Makaen sa na ebè. 57. Min=laong si Yomabet,
food REF NT familiar.spirit SF,B=say T Yomabet
"Po-po=a di mazo itong homay."
pluck=IMP,OF CMP II,2,PL D_2 rice

56. It was the food of the familiar spirit. 57. *Yomabet* said, "You pluck that rice."

58. Im=po-pò niran. 59. Pagka=po-pò ka im=bazo niran.
OF,B=pluck II,3,PL when=pluck LIM OF,B=pound.rice II,3,PL

58. They plucked it.
59. After they had plucked it they pounded it.

60. Pagka=bazo ka mim=pa=seled ya ebè.
when=pound.rice LIM SF,B=CAUS=enter T familiar.spirit

60. After pounding it the familiar spirit came in

61. Min=laong ya ebè, "Yomabet,
SF,B=say T familiar.spirit Yomabet
manganop ko kay tekb=an ko ka boog."
DIST,SF,NB:hunt.with.dogs I,2,S because catch=RF,NB I,2,S O wild.pig

61. The familiar spirit said, "*Yomabet*, go hunting with your dogs because you will catch a wild pig."

62. *Min=sogò dazon si Yomabet ka sakop nga isa.* SF,B=order IMM T Yomabet O follower LK one	62. *Yomabet* immediately ordered his one follower
63. *Mim=panganop di isa dizan pen ka isa=ng lozo na* SF,B=DIST:hunt.with.dogs CMP one L_2 INC O one=LG side NT *lagkaw niran.* house II,3,PL	63. This one immediately went hunting with dogs there on the one side of their house.
64. *Min=-osi di ya idò.* 65. *Dazon im=bonò.* SF,B=bark CMP T dog IMM OF,B=spear	64. The dog barked now. 65. Immediately (the hunter) speared the wild pig.
66. *Min=hawag izang tao doro ka lagkaw,* SF,B=call.from.distance D_2 person/live L_4 O house *"k=om=arini kamo.* come.here=IMP,SF=_ I,2,PL	66. That person called from a distance there to the house, "You come here.
67. *Tabang=an mazo hao kay diri hao maka=daeg kay* help=RF,NB II,2,PL I,1,S because NEG I,1,S ABL,SF,NB=lift because *ma=bog-at."* 68. *Dazon min=karo ya mga iba.* ST,SF,NB=heavy IMM SF,B=go.there T PL companion	67. You help me because I cannot lift this because its heavy." 68. Immediately his companions went there.
69. *In=tabang=an dazon niran ya boog pag=dara.* RF,B=help=_ IMM II,3,PL T wild.pig INF=bring/take 70. *Min=laong ya ebè, "Diri kamo mag=ka=dakolà.* SF,B=say T familiar.spirit NEG I,2,PL IMP,SF=ST=big	69. They immediately helped to carry the wild pig. 70. The familiar spirit said, "Don't you eat a lot.
71. *K=om=aen kamo isa=ng ka tangkeb may isa=ng ka legas.* eat=IMP,SF=_ I,2,PL one=LG O slice EXT one=LG O grain 72. *Ya ka=dakola=en biza=an mazo kay i=bahin ka* T NR=big=OF,NB abandon=RF,NB II,2,PL because ACCF,NB=share O *mga panoray•."* 73. *Min=laong siran "E.e."* PL DIST,SF,NB:tempt SF,B=say I,3,PL AFFIR	71. You eat one slice with one grain of rice. 72. You avoid eating large portions because it is to be shared with the tempters." 73. They said "Yes."
74. *Manalinga pen siran min=haraging di daked ka* DIST,SF,NB:listen INC I,3,PL SF,B=ringing.sound CMP up O *langit.* sky	74. As they were listening yet there was a ringing sound up in the sky.

75. Anambazà kay in=tonton di ya sarimbay. 76. Olazon
SURP because OF,B=unwind CMP T chain IMM
ing=kagnat=an lagkaw niran.
RF,B=hook=_ house II,3,PL

75. How surprising, a chain was already unwinding. 76. Their house was immediately hooked.

77. Pagka=kagnat=i ka im=beteng dazon ngan=daked ka
when=hook=RF LIM OF,B=pull IMM toward.there=up O
langit. 78. Tolo=ng aldaw ya pag=kabithay na lagkaw.
sky three=LG day T time=suspend NT house

77. When hooked it was immediately pulled up to the sky. 78. For three days the house was suspended.

79. Min=libet=libet ka mga iba ni Yomabet.
SF,B=CRD,REP=encircle O PL companion NT Yomabet

79. It repeatedly circled above the companions of *Yomabet*.

80. Ya mga panoray singed ka doron ka=taed nga mga
T PL DIST,SF,NB:tempt like O locust NR=many LK PL
lopog kan Yomabet.
chase O Yomabet

80. The tempters were like many locusts chasing *Yomabet*.

81. Min=laong si Yomabet ka toong apò nga si Nangoyago,
SF,B=say T Yomabet O IV,3,S grandparent LK T Nangoyago
"Apò, ariari di."
grandparent hurry CMP

81. *Yomabet* said to his grandfather, *Nangoyago*, "Grandfather, hurry now."

82. Pag=batì ni Nangoyago min=singgit, "Ma=loza di hao,
when=hear NT Nangoyago SF,B=scream ST,SF,NB=weak CMP I,1,S
Apò.
grandchild

82. When *Nangoyago* heard that he screamed, "I'm weak now, grandchild.

83. Diri di hao maka=panaw." 84. Min=laong si Yomabet,
NEG CMP I,1,S ABL,SF,NB=go SF,B=say T Yomabet
"Apò, s=om=inggit ko."
grandparent scream=IMP,SF=_ I,2,S

83. I can't walk now." 84. *Yomabet* said, "Grandfather, you scream."

85. Pag=singgit• ni Nangoyago man=himaan pen iza daked
when=scream NT Nangoyago DIST,SF,NB=observe INC I,3,S up
di sa iza maka=lo-tò.
CMP REF I,3,S ABL,SF,NB=sit

85. When *Nangoyago* screamed he observed that he was able to sit up there.

86. Pag=tambè niran ngam=babà singed ka doron ya
when=look.down II,3,PL toward.there=down like O locust T
ka=poro=on.
COL=human.eating.spirit=_

86. When they looked down the human-eating spirits were like locusts.

87. Maga=lopog ya ka=poro=on ka lagkaw niran
CONT,SF,NB=chase T COL=human.eating.spirit=_ O house II,3,PL
kay gosto naka=balik ngam=babà ka lopà.
because want ABL,SF,NB=return toward.there=down O earth

87. The human-eating spirits were chasing their house because they wanted them to return down to the earth.

88. Pag=dateng niran daked ka helà na ebè•
when=arrive II,3,PL up O dwelling NT familiar.spirit
min=laong ya hari-hari niran, "Na, itong isa=ng babazi
SF,B=say T ruler/ruled II,3,PL NIF D_2 one=LG girl/woman
kanao."
III,1,S

88. When they arrived up at the dwelling place of the familiar spirit their ruler said, "That one girl there is mine."

89. Min=laong ya mga ebè, "E.e." 90. Pag=dateng ka
SF,B=say T PL familiar.spirit AFFIR when=arrive LIM
min=laong izang bozag, "Ono sa=y makaen ta?"
SF,B=say D_2 old.woman what/why REF=T food II,1,PL,IN

89. The familiar spirit said, "Yes." 90. When they arrived that old woman said, "What is our food?"

91. Min=laong si Yomabet, "Pa=bet-=i peteng kay
SF,B=say T Yomabet CAUS=leave.alone=IMP,RF LIM because
ya min=dara kanta ani.kay ma=hagdam ko kon-o kita
T SF,B=bring/take III,1,PL,IN only.one ST,SF,NB=know I,2,S when I,1,PL,IN
pa=kan=a."
CAUS,NB=feed=OF

91. *Yomabet* said, "Never mind because the one who brought us is the only one who knows what we will be given to eat."

92. Olazon min=dakoza ya oloolo na ebè.
IMM . SF,B=go.there T leader NT familiar.spirit

92. The leader of the familiar spirit immediately went there.

93. Min=laong kan Yomabet, "Yomabet, p=om=arigò kamo ngaro
SF,B=say O Yomabet Yomabet bathe=IMP,SF=_ I,2,PL DIR_3
kizang linaw kay pag=hogas ka salà mazo dazaw
D_2 pool because when=wash O sin/mistake II,2,PL so.that
mag=-angay di kita."
SF,NB=coequal CMP I,1,PL,IN

93. He said to *Yomabet*, "*Yomabet*, you all bathe there in that pool because you wash away your sins so that we are on equal terms."

94. Namarigò ya mga sakop isa=ng ka gatos.
DIST,SF,B:bathe T PL follower one=LG O hundred
95. Pagpaka=parigò ka niran ma=gazon di ya lawas niran.
when=bathe LIM II,3,PL ST,SF,NB=good CMP T body II,3,PL

94. The one hundred followers bathed. 95. Having bathed, their bodies were good now.

96. *Izang bozag ani ngaran si Tapogak min=laong, "Na,*
D_2 old.woman TD name T Tapogak SF,B=say NIF
diri hao am=parigò kay iton diri kon sapà.
NEG I,1,S SF,NB=bathe because D_2 NEG LK river/water

96. That old woman, her name was *Tapogak*, said, "I won't bathe because that is not water.

97. *Iton seg-ed.* 98. *Basi om=-aplet ya lawas o."*
D_2 wild.honey maybe SF,NB=thick T body II,1,S

97. That is wild honey. 98. Maybe my body will become thick consistency."

99. *Pagka=delem ka min=laong si Tapogak, "Ono*
when=afternoon LIM SF,B=say T Tapogak what/why
sa=ng am=banig sa kamo kiton?
REF=LG SF,NB=mat REF I,2,PL D_2

99. When it was afternoon *Tapogak* said, "Why are you using that for a sleeping mat?

100. *Limbangan sa na pogon."* 101. *Min=laong ya babazi*
honeycomb REF NT honey.bee SF,B=say T girl/woman
nga ebè nga, "Ani sa=y banig nami.
LK familiar.spirit LK TD REF=T mat II,1,PL,EX

100. That is the honeycomb of the honeybees." 101. The female familiar spirit said, "That's our only sleeping mat.

102. *Diri kon banig kay limbangan."*
NEG LK mat because honeycomb

102. That's not a sleeping mat because that's a honeycomb."

103. *Pagka=delem ka namentag siran.*
when=afternoon LIM DIST,SF,B:lie.down I,3,PL
104. *Sigi an=laong si Tapogak, "Endeg kamo ngaton.*
continue SF,NB=say T Tapogak move I,2,PL DIR_2

103. When it was late afternoon they laid down. 104. *Tapogak* kept saying, "You(PL) move over.

105. *Warà di banig o."* 106. *Anambazà.kay sigi kaen naiza*
NEG CMP mat II,1,S SURP continue eat II,3,S
ka banig.
O mat

105. My sleeping mat is gone now." 106. How surprising because she kept eating the sleeping mat.

107. *Pagka=masiselem ka masara sa=ng ka pag=ka=bohi*
when=morning LIM very REF=LG O NR=ST=full/live
naiza. 108. *Im=bozong=an pen iza.*
II,3,S RF,B=distend=_ INC I,3,S

107. The next morning she was really full. 108. Her stomach was distended with gas.

109. *Nangotana, "Hain tazi=an=an mazo?"*
DIST,SF,B:ask.question where defecate=RF,NB=NR II,2,PL

109. She asked, "Where is your place for defecating?"

110. Min=laong ya ebè, "Waza doro ka min=towas nga
SF,B=say T familiar.spirit L_3 L_4 O SF,B=dislocate LK
gabon." 111. Min=karo di si Tapogak.
cloud SF,B=go.there CMP T Tapogak

110. The familiar spirit said, "There at the dislocated cloud." 111. *Tapogak* went there.

112. Pag=tambè ngarim=babà ka lopà min=laong iza,
when=look.down toward.here=down O earth SF,B=say I,3,S
"Tonton=a hao lawa. 113. Am=balik hao
unwind=IMP,OF I,1,S spider.web.strand SF,NB=return I,1,S
ngam=babà ka lopà.
toward.there=down O earth

112. When she looked down at the earth she said, "Unwind a spider web strand for me. 113. I will return down to earth.

114. Am=pangawà hao ka ka=bongbong=an• kay
SF,NB=DIST:get I,1,S O COL=bamboo.pole=_ because
len-=an o ka seg-ed kay masara=ng seg-ed
put.inside=RF,NB II,1,S O wild.honey because very=LG wild.honey
bazà din=daked."
SURP here=up

114. I will get some bamboo poles because I will put the wild honey inside them because there is a lot of wild honey up here."

115. Man=himaan si Tapogak babà di ka lopà.
DIST,SF,NB=observe T Tapogak down CMP O earth

115. As *Tapogak* observed that she was down on earth now.

116. Nangawà iza ka ka=bongbong=an na mga
DIST,SF,B:get I,3,S O COL=bamboo.pole=_ NT PL
dagteng. 117. Min=lindeg• iza ngan=daked.
bamboo.water.container SF,B=bamboo.stair I,3,S toward.there=up

116. She got bamboo poles used for water containers. 117. She made a bamboo stairs upwards.

118. Kada aldaw an=lindeg iza. 119. Maga=laong ya mga
each day SF,NB=bamboo.stair I,3,S CONT,SF,NB=say T PL
tao, "Tapogak, ono sa=ng an=kandaked sa ko?"
person/live Tapogak what/why REF=LG SF,NB=go.up REF I,2,S

118. Each day she made the bamboo stairs.
119. People said, "*Tapogak*, why are you going up there?"

120. "Am=balik hao ngan=daked kay ma=taed ya
SF,NB=return I,1,S toward.there=up because ST,SF,NB=many T
iba o daked.
companion II,1,S up

120. "I will return up there because I have many companions up there.

121. May mga seg-ed daked." 122. Min=laong ya tao, "Ah,
EXT PL wild.honey up SF,B=say T person/live ah
bakak iton."
lie D_2

121. There is wild honey up there." 122. The people said, "Ah, that's a lie."

123. Min•laong si Tapogak, "Basta.kay an•kandaked hao."
SF,B•say T Tapogak EMPH SF,NB•go.up I,1,S
124. L•om•aza l•om•indeg si Tapogak.
continue•SF,NB•_ bamboo.stair•SF,NB•_ T Tapogak

123. *Tapogak* said, "For sure I'm going up there." 124. *Tapogak* continued building the bamboo stairs.

125. Na•deeg ya lindeg kay ya ebè diri
ST,SF,B•fall.over T bamboo.stair because T familiar.spirit NEG
ma•azak nga maka•balik pen si Tapogak.
ST,SF,NB•want/like LK ABL,SF,NB•return INC T Tapogak

125. The bamboo stairs fell over because the familiar spirit didn't like it if *Tapogak* would be able to return.

126. Pagka•deeg ka na lindeg doro ka pag•daza
when•fall.over LIM NT bamboo.stair L$_4$ O NR•upriver
na sinabay im•baloy• dazon si Tapogak. 127. Na•hinang
NT stream OF,B•turn.to.stone IMM T Tapogak ST,SF,B•make/do
di nga batò.
CMP LK rock

126. When the bamboo stairs fell over upstream *Tapogak* immediately turned to stone. 127. She became a rock.

128. Na, koman koot•an•an di ya lopot ni
NIF now feel.around•RF,NB•NR CMP T bottom NT
Tapogak ka mga isdà.
Tapogak O PL fish

128. The bottom of *Tapogak* (the rock) is now the place where people feel around for fish.

129. Kon mag•bahà am•balhin ngaro ka banwa.
if/when SF,NB•flood SF,NB•change DIR$_3$ O forest

129. When there's a flood the rock will transfer to the forest.

130. Izang batò kon kabhay an•-oli ngaro
D$_2$ rock if/when recession.of.water SF,NB•return.home DIR$_3$
ka kilid na sapà izang batò•.
O edge NT river/water D$_2$ rock

130. When the river recedes, that rock will return to the edge of the river.

Cultural and Linguistic Notes on YOMAGAS

Title This story is commonly known among the older generation of Mamanwas living in Pangaylan and Surigao del Norte. The name of the main character may change, but the story of a good man being literally taken up to heaven with his house (s. 73-78) is the same. *Yomagas* is called *Manbalotò* by the Mamanwas in Surigao del Norte. They also know of a large flat-bottom rock in the Aciga River called *Tapogak* (s. 126-130) where a woman was struck by lightning.

2. *ginoo* 'honorific term of address or reference to helpful spirit beings'. In sentences 1-2 the narrator uses *ginoo* to introduce the helpful spirit being who commands *Yomagas* to travel for three years, neither planting nor working. In sentence 14 *ebè* 'familiar spirit' which replaces the word *ginoo*, commands *Yomagas* to plant three grains of rice (see Appendix I.2.1.1 for a discussion of helpful spirit beings and text 1, c.n. 22 for discussion of the borrowed word *ginuu*).

14. *homay* 'rice'. It becomes evident in sentence 16 that the three grains of rice which the familiar spirit gives to *Yomagas* in sentence 14 is rice with extraordinary properties, so that the supply does not run out as he keeps on planting and planting, three grains in each hole The narrator uses the question, *pira ka say napegsan na tolong ka legas* 'how many times did he plant the three grains?', to express superlative degree. There is an anaphoric reference to this rice in sentence 41 *izang homay*. In sentences 49, 56 the rice is referred to as *makaen* 'food'. And the leftover rice is referred to in sentence 49 as *makaenay* 'small amount of rice' (see text 2, c.n. 4 for list of various terms associated with rice).

22. *insabet* 'agree/discuss'. Contrastive primary word stress /'/ falls on the ultimate and penultimate syllable of [*sabét*] 'to understand' and [*sábet*] 'to agree/discuss'. In the practical orthography primary word stress is not written on the penultimate syllable /*sabet*/ 'to agree/discuss'. It is written as acute accent on the ultima /[*sabét*]/ 'to understand'

28. *namag-angay kita* 'we(IN) are on equal terms'. The familiar spirit uses this expression to assure *Yomagas* there is no reason for him to feel reticent or embarrassed in the presence of the familiar spirit, and that he should come out of hiding so that they can eat together (s. 30). An invitation to eat together can mean the two parties are agreeing about something. In this case, it means that the familiar spirit wants to establish a special relationship with *Yomagas*, as seen in sentence 93 where the leader of the familiar spirits tells *Yomagas* that in order for the bodies of the new arrivals to be like those of the familiar spirits they will need to bathe in a special pool for that purpose.

35. *nangabolawan di ya holas ni Yomagas* 'the perspiration of *Yomagas* was golden in color'. Because the food was very satisfying *Yomagas* perspired like gold, which may signify he was on his way to prosperity. The fact that his dog became fat reinforces the idea of prosperity.

37. *balhinan* 'to change or move'. The familiar spirit changes the name of *Yomagas* to *Yomabet* probably because of the special relationship they have established, since *Yomagas* has eaten the food of the familiar spirit. The significance of this relationship is found in sentence 40 where the familiar spirit tells *Yomabet* he will come near him. The name *Yomabet* is from the root *abet*, which is the Mamanwa pronounciation of the Visayan word *abot* 'to arrive'

41. *izang homay* 'that (theme) rice'. *Yomabet* wants to have enough food to give to his companions when he returns home, so he questions the familiar spirit about this. In sentences 45-46 the familiar spirit answers the question by telling *Yomabet* to take the leftover rice and put one grain of rice into the mouth of each person.

46. The sentence *kada isang ka legas ihongit mo kada isang ka legas* 'each grain of rice you put into their mouths each grain of rice', refers to the leftover rice given to *Yomagas* by the familiar spirit. The occurrence of the sentence topic both sentence initially and sentence finally is a grammatical device marking paragraph closure. (Miller and Miller:1976).

54. *apò* 'grandparent'. *Yomagas* uses this as a term of direct address to his grandparent in this sentence. It may also be used in direct address to one's great-aunt or great-uncle. The grandparent uses the same term in sentence 82 as a term of direct address to his grandchild, *Yomabet*. See Appendix J for a list of Mamanwa kinship terms.

72. *panoray* 'tempters'. These are described in sentence 80 as being like many locusts chasing *Yomabet*. In sentence 86 these locusts are identified as *kaporoon* 'human-eating spirits' (see Appendix I.1.3 for discussion of human-eating spirit).

85. *singgit* 'loud scream' by the grandparent of *Yomabet* may have acted like magic to transport him up to the sky.

88. *ebè* 'familiar spirit', which may be the one who gave the rice to *Yomabet* in the beginning. See Appendix I.2.1.1.3.3 for a discussion of familiar spirits.

114. *kabongbongan* 'place of bamboo plants'. In the past bamboo containers were commonly used to collect wild honey. They could be either short or long, and were made by knocking out the nodes in the bamboo. At the present time plastic gallon containers are used. See text 1, cultural note 77b for a discussion on wild honey.

117. *minlindeg* 'bamboo steps or stairs'. This term can also refer to a palm trunk, as well as the slippery pole contestants climb when playing games.

126. *imbaloy* 'turn to stone'. *Tapogak* turned to stone because she disobeyed the command of the familiar spirit. See Appendix I.2.1.2.3 for a discussion of this kind of curse. Out of fear of reprisal by one's familiar spirit a person can be completely controlled by the fear of being turned to stone. During the years the compilers lived in Pangaylan it was not uncommon for them to hear Mamanwas use the expression *basi madaet hao* 'perhaps I will be destroyed' as the reason for not getting involved in something that would be at cross purposes with the plan or will of one's familiar spirit.

130. *izang batò kon kabhay an-olì ngaro ka kilid na sapà izang batò* 'that rock when the river recedes, that rock will return to the edge of the river'. In this final sentence, the occurrence of the sentence topic both sentence initially and sentence finally is a grammatical device marking the closure of the paragraph and of the story (Miller and Miller:1976).

4 _Ya Pag=hob-=an*_
T incise=RF,NB

Caesarean Section

By Julian Porogoy (1960)

1. May panan-og=on na isa=ng ka tao.
EXT tell.story=OF,NB NT one=LG O person/live

1. There is that which was told by a certain person.

2. Kawandini nga ya mga Mamanwa ma=lised siran kon
long.ago LK T PL Mamanwa ST,SF,NB=difficult I,3,PL if/when
mag=kabdes* ya kanirang mga asawa.
SF,NB=pregnant T IV,3,PL PL wife

2. Long ago the Mamanwas had difficulty when their wives were pregnant.

3. Kay kon mamatì di an=sag-id dazon ka
because if/when DIST,SF,NB:feel.pain CMP SF,NB=sharpen IMM O
lodzò kay hob-=an dazon niran ya tinai na mga
bolo.knife because incise=RF,NB IMM II,3,PL T abdomen NT PL
kabdes.
pregnant

3. Because whenever they had labor pains they would immediately sharpen their bolo-knife in order to quickly incise the abdomen of the pregnant woman.

4. Kay diri pen sa siran ma=hagdam kon onhon pag=kawà ya
because NEG INC REF I,3,PL ST,SF,NB=know INT how INF=get T
maimpis ka tinai na inà*.
child NT abdomen NT mother

4. Because they did not yet know how to get the child from the abdomen of the mother.

5. Izang aldaw=a talagsa kay ma=bohì nga babazi
D_2 day=DEF few because ST,SF,NB=live LK girl/woman
nga paga=hob-=an.
LK INS,NB=incise=RF

5. In those days only a few women were living who had been incised.

6. Pagka=bereng ka na ginoo* nga diri an=taed ya
when=surprise LIM NT helpful.spirit.being LK NEG SF,NB=many T
tao mag=laong ya ginoo nga, "Ka=looy di
person/live SF,NB=say T helpful.spirit.being LK NR=pity/help CMP
sa na mga babazi nga mga patay.
REF NT PL girl/woman LK PL die/kill

6. Being surprised that the population didn't increase God said, "I must help the women who are dying.

7. Ini kon diri o sind=en• ma=obos
D$_1$ if/when NEG II,1,S like.this=OF,NB ST,SF,NB=die.off
pag=panga=matay.
INF=DIST,PL=die

7. For this reason if I don't help, the population will die off.

8. Kay diri sa siran an=sanay kay ya mga babazi
because NEG REF I,3,PL SF,NB=increase because T PL girl/woman
mga patay sa."
PL die/kill REF

8. Because they will not increase because the women are dying off."

9. Na, may isa=ng aldaw nga may babazi nga
NIF EXT one=LG day LK EXT girl/woman LK
naga=pamatì.
CONT,SF,B=DIST:feel.pain

9. Now one day there was a woman who was having labor pains.

10. Pag=pamatì ka naizang babazi magasaring di=ng
when=DIST:feel.pain LIM D$_2$ girl/woman very CMP=LG
matay kay maga=alam di kaan kon hob-=an
cry because CONT,SF,NB=expect CMP soon if/when incise=RF,NB
di iza ma=patay di sa iza.
CMP I,3,S ST,SF,NB=die/kill CMP REF I,3,S

10. During labor she really cried because she already expected that soon when she was incised, she would die.

11. Pag=paniid ka naining bana nga namatì di
when=observe LIM D$_1$ husband LK DIST,SF,B:feel.pain CMP
naga=sag-id di izang bana ka lodzò.
CONT,SF,B=sharpen CMP D$_2$ husband O bolo.knife

11. When the husband observed that his wife was in labor now he sharpened his bolo-knife.

12. Kay kon ma=kamhan di pag=sag-id ka lodzò
because if/when ST,SF,NB=finish CMP INF=sharpen O bolo.knife
an=tapon di ngan=daked ka lagkaw.
SF,NB=climb CMP toward.there=up O house

12. Because when he finished sharpening his bolo-knife he would climb up to the house.

13. Pag=tapon ka naiza ka lagkaw min=laong iza nga bana,
when=climb LIM II,3,S O house SF,B=say I,3,S LK husband
"B=om=entag di ko kay hob-=an o ya tinai
lie.down=IMP,SF=_ CMP I,2,S because incise=RF,NB II,1,S T abdomen
mo."
II,2,S

13. Having climbed up to the house he, the husband, said, "You lie down so that I can incise your abdomen."

14. Ya babazi masara=ng pag=p=in=ag=matay.
T girl/woman very=LG CVC,INS=NR=NR=_=cry

14. The woman cried very much.

15. Naga=laong ya babazi, "Anika may pag=tengteng o
CONT,SF,B=say T girl/woman same EXT NR=see II,1,S
kanmo nga bana o daw ya pag=tengteng o ka ka=pawà
III,2,S LK husband II,1,S and T NR=see II,1,S O NR=illuminate
na segà•."
NT sun

15. The woman said, "My seeing you is like my seeing the brightness of the sun."

16. Na, pag=taem ka na ginoo nga
NIF when=understand LIM NT helpful.spirit.being LK
hob-=an di kaan min=bothò iza nga in=gapt=an dazon ya
incise=RF,NB CMP soon SF,B=appear I,3,S LK RF,B=hold=_ IMM T
alima na bana.
hand NT husband

16. Now when the good spirit understood that the woman would soon be incised, she appeared and quickly held the hand of the husband.

17. Min=laong ya bozag nga, "Onhon sa mo iton nga asawa
SF,B=say T old.woman LK how REF II,2,S D_2 LK wife
mo?"
II,2,S

17. The old woman said, "What are you about to do to your wife?"

18. Kamhan min=sambag, "Zazà•, hob-=an o kay
SQ SF,B=answer aunt incise=RF,NB II,1,S because
an=-anak di iza."
SF,NB=bear.child CMP I,3,S

18. Then he answered, "Auntie, I will incise her so that she will deliver the child."

19. Min=laong ya bozag, "Diri kon aniton ya pag=-anak."
SF,B=say T old.woman NEG LK TD T NR=bear.child

19. The old woman said, "That isn't how you deliver the child."

20. Min=laong ya bozag ka bana nga, "Pa=bet-=i
SF,B=say T old.woman O husband LK CAUS,NB=allow=IMP,RF
hao kay hao=y an=tabang.
I,1,S because I,1,S=T SF,NB=help

20. The old woman said, "Leave it to me because I'm the one who will help her.

21. Diri mo hao pag=daran=an kay.dazaw ma=hagdam kamo."
NEG II,2,S I,1,S INF=interfere=RF so.that ST,SF,NB=know III,2,S

21. Don't you interfere with me so that you will know (how to do it)."

22. Min=laong ya bozag nga, "Pan=hawag=en mazo
SF,B=say T old.woman LK DIST,NB=call.from.distance=OF II,2,PL
ya iba mazo dazaw mag=tengteng kanao dazaw
T companion II,2,PL so.that SF,NB=see III,1,S so.that
maka=haod kamo kanao•."
ABL,SF,NB=imitate I,2,PL III,1,S

22. The old woman said, "You call your companions so that they can watch me so that all of you will be able to imitate me."

23. Im=pan=hawag naiza ya mga ka=iba=han
OF,B=DIST=call.from.distance II,3,S T PL COL=companion=_
naiza. 24. Min=kadakoza di ya mga tao.
II,3,S SF,B=go.there CMP T PL person/live

23. He called all his companions. 24. The people came there.

25. Min=laong ya bozag ka mga tao, "Ani sa
SF,B=say T old.woman O PL person/live TD REF
baza=y maga=ka=obos mazo kay paga=pan=hob-=an
SURP=T CONT,SF,NB=NR=die.off II,2,PL because INS,NB=DIST=incise=RF
sa mazo ya kabdes.
REF II,2,PL T pregnant

25. The old woman said to the people, "The reason you are dying off is because you incise the abdomen of the pregnant woman.

26. Na, h=om=aod di kamo kanao nga tarabaho ka kabdes.
NIF imitate=IMP,SF=_ CMP I,2,PL III,1,S LK work O pregnant
27 Diri di kamo mag=hob=an."
NEG CMP I,2,PL SF,NB=incise-RF

26. Now you imitate my work with the pregnant ones. 27. Don't you incise them anymore."

28. Min=laong ya mga tao nga, "E.e.ey." 29. Min=laong ya
SF,B=say T PL person/live LK AFFIR SF,B=say T
bozag, "Bentag."
old.woman lie.down

28. The people said, "Yes." 29. The old woman said, "Lie down."

30. Pagpaka=bentag ka in=gapt=an dazon ya tinai na
when=lie.down LIM RF,B=hold=_ IMM T abdomen NT
kabdes.
pregnant

30. When the woman lay down the old woman immediately held the abdomen of the pregnant one.

31. In=daksel na bozag ya tinai. 32. Min=laong ya
OF,B=push NT old.woman T abdomen SF,B=say T
bozag, "Om=eges ko kay lagden o
old.woman IMP,SF=bear.down I,2,S because simultaneously II,1,S
pag=daksel."
INF=push

31. The old woman pushed the abdomen. 32. The old woman said, "You bear down because I will push at the same time."

33. Pag=daksel na bozag ka tinai ani di im=batì niran
when=push NT old.woman O abdomen TD CMP OF,B=hear II,3,PL
ya maimpis doro ka paa* na inà nga min=matay.*
T child L_4 O foot NT mother LK SF,B=cry

33. When the old woman pushed the abdomen they heard the crying baby at the feet of the mother.

34. Min•laong ya bozag nga, "Kon warà hao SF,B•say T old.woman LK if/when NEG I,1,S *maka•karini ma•obos kamo.* ABL,SF,NB•come.here ST,SF,NB•die.off I,2,PL	34. The old woman said, "If I would not have come here, you all would have died off.
35. Ya ngaran o si Bizi Lantiben." 36. Dazon min•tenà ya* T name II,1,S T Bizi Lantiben IMM SF,B•go.down T *bozag.* old.woman	35. My name is *Bizi Lantiben*." 36. Immediately the old woman went down (the ladder of the house).
37. Nangawà ka gamot na liwaan daw mga dahon. DIST,SF,B:get O root NT tree and PL leaf	37. She collected the roots and leaves of a tree.
38. I•pa•dapi ya dahon ka tinai.* ACCF,NB•CAUS•tie T leaf O abdomen	38. She placed the leaves on the abdomen.
39. Ya gamot i•pa•inem.* T root ACCF,NB•CAUS•drink	39. She prepared the roots for the mother to drink.
40. Pag•dateng ka na bozag min•laong nga, when•arrive LIM NT old.woman SF,B•say LK *"Mag•-anak pen kamo.* SF,NB•bear.child INC I,2,PL	40. When the old woman arrived back at the house she said, "You continue to bear children.
41. Ani di ya haod•en mazo kay an•taed kamo. TD CMP T imitate•OF,NB II,2,PL because SF,NB•many I,2,PL	41. This is what you will imitate so that your numbers will increase.
42. Ining nga gamot pangilal•han mazo kay ini ya D_1 LK root DIST,NB:recognize•RF II,2,PL because D_1 T *tambal ka maga•anak*.* medicine O CONT,SF,NB•bear.child	42. You must recognize these roots because this is the medicine for childbirth.
43. Ining nga dahon pa•keleb ka tagoangkan. D_1 LK leaf CAUS,SF,NB•contract O uterus	43. These leaves cause the uterus to contract.
44. Ining nga imn•en•en tambal ka diri ma•beghat." D_1 LK drink•OF,NB•NR medicine O NEG ST,SF,NB•relapse	44. This drink is medicine so that she will not have a relapse."
45a. Ya mga tao mag•asang•laong•laong nga, T PL person/live SF,NB•INS•CRD,NPUR•say LK	45a. The people talked a lot saying,

45b. "Ani ka sa bazà iza=y pag=tabang ka maga=anak
TD LIM REF SURP D$_1$=T INF=help O CONT,SF,NB=bear.child
ani sa baza=y maga=ka=obos ta kay
TD REF SURP=T CONT,SF,NB=NR=die.off II,1,PL,IN because
ma=olat=an sa=y lawas na kabdes.
RF,NB=wound=_ REF=T body NT pregnant

45b. "How surprising that our way of helping people was the reason for us dying off because the body of those who were pregnant was being cut open.

46. Agon sind=en di ta kiza=y ka=pag=tabang ni
therefore like.this=OF,NB CMP II,1,PL,IN D$_1$=T NR=NR=help NT
Bizi Lantiben." 47. Ani.pey mim=pahi=lona.
Bizi Lantiben first.time SF,B=INS=help

46. Therefore we will do like *Bizi Lantiben* has taught us." 47. That was the first time there was real help.

48. Si Bizi Lantiben pag=pa=parigò ka naga=anak*
T Bizi Lantiben when=CAUS=bathe O CONT,SF,B=bear.child
min=laong si Bizi Lantiben, "Hao am=panaw di kaan mga
SF,B=say T Bizi Lantiben I,1,S SF,NB=go CMP soon PL
konsilem nga aldaw=a.
tomorrow LK day=DEF

48. When *Bizi Lantiben* bathed the one who gave birth she said, "I will go soon, tomorrow will be the day.

49. Kon om=-isab pen kamo pag=kabdes nga
if/when SF,NB=do.again INC I,2,PL INF=pregnant LK
mamati kamo kay diri di sa mazo hao
DIST,SF,NB:feel.pain I,2,PL because NEG CMP REF II,2,PL I,1,S
ma=kita.
ST,SF,NB=see

49. When you are pregnant and in labor again you won't be able to see me.

50. Hawag=a mazo hao kay hao arani ka
call.from.distance=IMP,OF II,2,PL I,1,S because I,1,S near O
kamazo. 51. Hao an=tabang ka kamazo.
III,2,PL I,1,S SF,NB=help O III,2,PL

50. You call me because I am near you. 51. I will help you.

52. Ya mga ka=liwat=an mazo panan-og=i nga hao=y
T PL COL=descendant=_ II,2,PL tell.story=IMP,RF LK I,1,S=T
mag=tabang=ay ka maga=anak.
SF,NB=help=NR O CONT,SF,NB=bear.child

52. You tell your descendants that I am the one to help in childbirth.

53. Kon warà hao mag=pa=haod ka mga tao nga
if/when NEG I,1,S SF,NB=CAUS=imitate O PL person/live LK
Mamanwa ma=obos siran.
Mamanwa ST,SF,NB=die.off I,3,PL

53. If I did not cause the Mamanwas to imitate me they would all die off.

54. Kay	*warà*	*siran*	*ma=hagdam*	*ka*	*maga=anak*	*kon*	*hain*	*azi*	*ya*	*maimpis.*
because	NEG	I,3,PL	ST,SF,NB=know	O	CONT,SF,NB=bear.child	INT	where	path/experience	T	child

54. Because they didn't know the passageway of the child in childbirth.

55. Na=hagdam	*siran*	*ka*	*pag=-azi=han*	*kay*	*hao*	*ya*	*min=toldò**	*kaniran."*
ST,SF,B=know	I,3,PL	O	NR=pass/experience=_	because	I,1,S	T	SF,B=teach	III,3,PL

55. Now they know the passageway because I'm the one who has taught them."

Cultural and Linguistic Notes on CAESAREAN SECTION

Title *paghob-an* 'incise' comes from the root word *hobò* 'to remove clothing'. In this story it means to remove the baby from the mother's womb by means of an abdominal incision.

A similar story occurs among the Tagabawa of Davao del Sur, and the people regard it to be a true story.[1] The compilers have been unable to verify this for the Mamanwas in Pangaylan or Surigao.

2. The following are Mamanwa terms related to childbirth:

ahat	'premature birth'
angkan	'pregnant out of wedlock'
antil	'inability to bear children'. Infertility is rare.
daksel	'push down on abdomen'
habak	'birth control charm (roots wrapped in cloth tied with a string around the waist)'
ingkaani	'congenital defect'
inlandan	'miscarriage'
inonlan	'placenta'
kabdes	'pregnant'
keleb	'contract (of uterus)'
lapes/ahat	'premature birth'
mananabang	'midwife'
min-anak	'delivered'
nagapamatì	'labor pains'
otong/eges	'bear down'
paka na tikel	'sharp piece of bamboo used to cut umbilical cord'
tagoangkan	'uterus'
talimoghat	'various kinds of herbs used to stop postpartum bleeding by contracting the uterus'

4. *...kon onhon pagkawà ya maimpis ka tinai na inà* 'how to get the baby from the abdomen of the mother'. The Mamanwas in the Pangaylan and Surigao del Norte areas have midwives in their clan group, who learn by observation and helping. Even the husband, father or grandfather can deliver the child. Sometimes a woman delivers her own child. The survival rate among parturient Mamanwa women is good. The survival rate of newborn children is not as good. Infant mortality was about 12% between 1958-76 when the compilers lived for extended periods of time in Pangaylan. Many of the deaths were the result of tetanus of the umbilical cord, the cord having been contaminated by the sharp piece of bamboo used to cut it.

---

[1] Personal communication with Lauretta DuBois, 1990.

6. *ginoo* 'helpful spirit being'. The narrator uses the term to introduce the helpful spirit being who observes that the Mamanwa people have not multiplied because the women are dying in childbirth (see text 1, c.n. 22 for discussion of the borrowed word *ginuu*). In sentence 17 'helpful spirit being' is now an old woman (*bosag*). In sentence 35 this old woman is identified by the name *Bizi Lantiben* 'elderly midwife spirit being' who reportedly taught the Mamanwas how to deliver children the normal way.

7. *sinden* 'like this' is an anaphoric reference to *kalooy* 'help' in sentence 6. See sentence 46 for the next occurrence of *sinden* in combination with *kiza* anaphoric reference particle 'that' which reflects the main theme in sentences 22-53, that of learning by observation and imitation.

15. *anika may pagtengteng o kanmo nga bana o daw ya pagtengteng o ka kapawà na segà* 'my seeing you, my husband, is like my seeing the brightness of the sun'. As the man was about to incise his wife's abdomen, she saw the brightness of someone coming up behind him to restrain him.

18. *zazà* 'auntie' is the term used in direct address to one's aunt. In this sentence the husband is using it to address the elderly midwife spirit being. See Appendix J for a list of Mamanwa kinship terms.

22. *dazaw makahaod kamo kanao* 'so that all of you will be able to imitate me.' Mamanwas reportedly learned midwifery by observing and imitating what *Bizi Lantiben* did when she delivered a baby the normal way. This teaching method is the main theme from s. 22-53, the root word *haod* occurring four times in these sentences. Mamanwa parents commonly teach their children by observation and imitation, since up to the recent past teaching from books was not an option for them.

33. *maimpis* 'newborn baby'. Pregnant women restrict their diet to rice and comote and a few vegetables so that the baby will not be large and difficult to deliver.

doro ka paa 'there at the feet (of the mother)'. Because a woman who is delivering is never exposed, there is no observation or repair of tearing during childbirth. If tearing continues with each delivery, the birth of the child becomes quicker, but the uterus has a tendency to prolapse.

35. *Bizi Lantiben* 'elderly midwife spirit'. *Bizi* is a term of reference for those of the grandparent (female) generation. This elderly midwife spirit being is among the list of helpful spirit beings given in Appendix I.2.1.1.3.2. See text 2, cultural note 15 on respect for the teachings of the ancestors being a core value of the Mamanwa people.

38. *ipadapi ya dahon ka tinai* 'placed leaves on the abdomen (to cool the abdomen)'. The specific leaf used for this is called *panhabagat*.

39. *ya gamot ipainem* 'cause the roots to be drunk (to improve the appetite postpartum)'.

42. *ining nga gamot...kay tambal ka magaanak* 'this root...is the medicine for those delivering a child' refers to *talimoghat* from the words *boghat* 'relapse' and *tali* 'remedy'. At least three varieties of this root have ergotrate properties and are used to contract the uterus (s. 43-44) to control postpartum bleeding and prevent relapse. The scientific name is *Smilax bracteata* (Fox:345).

48. *pagpaparigò* 'bathe'. The juice of the herb *Abrus precatorious* (Fox:345) is rubbed on the mother's body (*ipanbanyos*) like liniment. The Mamanwa terms for this herb are *hilbas* and *irbaboyna*. They are soaked in water and used to wash the newborn infant, as well.

55. *mintoldò* 'teach'. See text 2, cultural note 15 for words associated with teaching.

5 *Ya Pag=saka daw Pag=kombiti•*
T NR=marriage.contract and NR=marriage.feast

The Marriage Contract and the Marriage Feast

By Julian Porogoy (1959)

1. *Ya amaama naga=laong• ka asawa naiza nga, "Inihè*
T boy/man CONT,SF,B=say O wife/marry II,3,S LK D_1
mag=sabet kita kay ining maanak ta
SF,NB=agree/discuss I,1,PL,IN because D_1 child II,1,PL,IN
hosto di sa nga minze=en=en•.
old.enough CMP REF LK marry=OF,NB=AJR

1. The man said to his wife, "Let's discuss this because this our child is of marriageable age.

2. *Kon ma=azak ko kitong babazi ani*
if/when ST,SF,NB=want/like I,2,S D_2 girl/woman TD
i=pa=asawa ta itonhò."
ACCF,NB=CAUS=wife/marry II,1,PL,IN D_2

2. If you like that girl, she is the one we'll get as a wife for our son."

3. *Min=laong ya asawa nga, "Ma=azak hao kiton.*
SF,B=say T wife/marry LK ST,SF,NB=want/like I,1,S D_2

3. The wife said, "I like that.

4. *Saka=han• di nita."*
initiate.marriage.contract=RF,NB CMP II,1,PL,IN

4. Let's initiate the marriage contract."

5. *Mim=pangawà di siran ka begas, tebà, daw*
SF,B=DIST:get CMP I,3,PL O husked.rice palm.wine and
baboy.
pig

5. They collected husked rice, palm wine and pig.

6. *Pag=dateng ka min=laong ya amaama nga, "Pag=hies di sa*
when=arrive LIM SF,B=say T boy/man LK IMP,SF=pack CMP REF
kamo."
I,2,PL

6. When they arrived (from getting these) the man said, "Pack up everything."

7. *Kamhan in=-azi=han niran ya toong mga lomon•.*
SQ RF,B=pass/experience=_ II,3,PL T IV,3,S PL close.relative

7. Then they passed by the house of his close relatives.

8. *Pag=dateng ka niran ka lagkaw na lomon niran*
when=arrive LIM II,3,PL O house NT close.relative II,3,PL
min=laong ya tag=lagkaw nga, "K=om=ar-in=ay sa kamo
SF,B=say T owner=house LK come.here=IMP,SF=_=HORT REF I,2,PL
itonhò."
D_2

8. When they arrived at the house of their close relative the owner of the house said, "Why have you come here?"

9. *Min=sambag nga, "Om=iba sa ko iton kay*
SF,B=answer LK IMP,SF=accompany REF I,2,S D_2 because
an=saka kita."
SF,NB=initiate.marriage.contract I,1,PL,IN

9. They answered, "You accompany us because we will initiate a marriage contract."

10. *Min=laong ya tao nga, "E.e.ey."*
SF,B=say T person/live LK AFFIR

10. The man said, "Yes."

11. *Kamhan nanobà di siran ngan=daza.*
SQ SF,B:go.upriver CMP I,3,PL toward.there=upriver

11. Then they went upriver.

12. *Pag=dateng ka niran ka lagkaw na babazi min=laong*
when=arrive LIM II,3,PL O house NT girl/woman SF,B=say
ya amaama nga, "Ey, wani di kami."
T boy/man LK ATTN L_1 CMP I,1,PL,EX

12. When they arrived at the house of the girl the man said, "We are here."

13. *Min=laong ya tag=helà nga, "Panapon sa kamo*
SF,B=say T owner=dwelling LK DIST,SF,NB:climb.up REF I,2,PL
ngarin=daked."
toward.here=up

13. The owner of the house said, "You climb up here."

14. *Pagpaka=tapon ka kizahè min=laong ya amaama nga, "Ey,*
when=climb.up LIM D_2 SF,B=say T boy/man LK ATTN
kon ma=himò hao am=paka=hagdam kanmo kay
if/when ST,SF,NB=possible I,1,S SF,NB=CAUS=know III,2,S because
dazaw ma=sazod ko nga may ka=tozo=an o kanmo dini.
so.that ST,SF,NB=know I,2,S LK EXT NR=purpose=_ II,1,S III,2,S L_1

14. When they had climbed up the father said, "If it's possible, I will inform you so that you know that I have a purpose here concerning you.

15. *Min=karini hao kay may ka=azak nao ka maanak*
SF,B=come.here I,1,S because EXT NR=want/like II,1,S O child
mo.
II,2,S

15. I have come here because I like your child.

16. Agad wardà mag=ka=tarato ya maanak ta kay
even.though NEG SF,NB=NR=betroth T child II,1,PL,IN because
hao=y dakola=ng ka=azak• kanmo daw maanak mo.
I,1,S=T big=LG NR=want/like III,2,S and child II,2,S

16. Even though there is no agreement for the marriage of our children because my liking for you and your child is big.

17. Hao min=dateng dini kamazo kay.dazaw ma=sazod hao
I,1,S SF,B=arrive L_1 III,2,PL so.that ST,SF,NB=know I,1,S
kon dawat=en hao kon diri."
if/when receive=OF,NB I,1,S or NEG

17. I have arrived here so that I know if you will receive me or not."

18. Min=laong ya ama na babazi. "Ey, daw
SF,B=say T father NT girl/woman ATTN INT
ma=ono sa kon mag=ka=ozon• ya ka=sabet=an
ST,SF,NB=what/why REF INT SF,NB=ST=parallel T COL=agree/discuss=_
ta?"
II,1,PL,IN

18. The father of the girl said, "What will confirm our agreement?"

19. Kamhan min=laong di ya amaama nga, "Ey, manginem
SQ SF,B=say CMP T boy/man LK ATTN DIST,SF,NB:drink
naa kita."
HORT I,1,PL,IN

19. Then the man said, "Let's drink."

20. Kamhan ya tebà nga dara im=pa=inem dazon ka
SQ T palm.wine LK carry ACCF,B=CAUS=drink IMM O
tag=lagkaw daw in=lamisa=han di ka makaen.
owner=house and RF,B=table=_ CMP O food

20. Then the palm wine they had brought, they immediately offered to the owner of the house and placed the food on the table.

21. Pagka=kamhan ka niran pag=pangaen min=sangat disab
when=finish LIM II,3,PL INF=DIST:eat SF,B=start ADD
pag=laong=laong.
INF=CRD,NPUR=say

21. When they had finished eating they started to talk.

22. Izang tao min=laong, "Ey, na=kamhan di sa kita
D_2 person/live SF,B=say ATTN ST,SF,B=finish CMP REF I,1,PL,IN
wani pag=pangaen.
now INF=DIST:eat

22. That person (father of the girl) said, "We're finished eating now.

23. An=sangat disab kita pag=paraakan ka pag=laong=laong."
SF,NB=start ADD I,1,PL,IN INF=much O INF=CRD,NPUR=say

23. Let's begin talking."

24. Kamhan min=sambag ya taga=amaama, "E.e.ey.
SQ SF,B=answer T owner=boy/man AFFIR

24. Then the father of the boy answered, "Yes.

25. Kay ya tozò nao koman paga=t=in=ingbeet=en ta
because T purpose II,1,S now INS=confirm=NR=_=OF,NB II,1,PL,IN
ya sabet• ta.
T agree/discuss II,1,PL,IN

25. Because my purpose is to confirm our agreement.

26. Kon iko an=dawat kanao ining maanak o
if/when I,2,S SF,NB=receive III,1,S D_1 child II,1,S
i=pangasawa o kontana ka maanak mo kon iko
ACCF,NB=CAUS:wife/marry II,1,S OPT O child II,2,S if/when I,2,S
ma=gosto kanao."
ST,SF,NB=want III,1,S

26. If you receive me I want to cause my child to marry your child if you want me (my proposal)."

27. Min=sambag ya ama na babazi nga, "Hao ey, diri
SF,B=answer T father NT girl/woman LK I,1,S ATTN NEG
hao an=diri ka olitao mazo kay hao diri sa kon
I,1,S SF,NB=refuse O unmarried.boy II,2,PL because I,1,S NEG REF LK
hao ka=y an=-asawa ka maanak o.
I,1,S O=T SF,NB=wife/marry O child II,1,S

27. The father of the girl replied, "I will not refuse your unmarried son because I am not the only one who will decide about my child marrying.

28. Piro ya kanmong maanak diri hao an=-apora nga mag=helà
but T IV,2,S child NEG I,1,S SF,NB=urge LK INF,SF=dwell
di iza dini.
CMP I,1,S L_1

28. But I will not urge him to live here.

29. Iko ka sa=y peteng ya maga=beet."
I,2,S LIM REF=T LIM T CONT,SF,NB=decide

29. You only will be the one to decide that."

30. Min=sambag ya ama na amaama nga, "Ining
SF,B=answer T father NT boy/man LK D_1
pag=karini o ey kanmo diri hao an=-oli kon
NR=come.here II,1,S ATTN III,2,S NEG I,1,S, SF,NB=return.home if/when
diri nao ma=sayd=an ya sabà mazo daw
NEG II,1,S ST,RF,NB=know=_ T voice/say II,2,PL and
tangde=en di mo kami.
agree.to.marriage.contract=OF,NB CMP II,2,S I,1,PL,EX

30. The father of the boy replied, "Regarding my coming here to you I would not return home if I did not know your voice and agreement to a marriage contract with us.

31. Kay ini t=in=igbeet di nga sabet."
because D_1 confirm=NR=_ CMP LK agree/discuss

31. Because this is the confirmation now of our agreement."

32. Min•sambag ya ama na babazi nga, "Kay ani sa
SF,B•answer T father NT girl/woman LK because TD REF
iza ya tozò mo kanao.
I,3,S T purpose II,2,S III,1,S

32. The father of the girl replied, "Because that is your purpose regarding me.

33. Ya kanmong maanak mag•helà di naa dini kanao
T IV,2,S child SF,NB•dwell CMP HORT L_1 III,1,S
kay.dazaw maga•aligra• di dini.
so.that CONT,SF,NB•care.for CMP L_1

33. Your child will live here at my place so that he can take care of things here.

34. Mag•tabang di iza ka mga tarabaho nao."
SF,NB•help CMP I,3,S O PL work II,1,S

34. He will help with my work."

35. Na, izang ama na nangasawa min•hatag ka mga
NIF D_2 father NT NR:wife/marry SF,B•give O PL
kowarta ka pag•ka•tigbeet nga mim•paningoha iza ka
money O INF•NR•confirm LK SF,B•DIST:make.every.effort I,3,S O
toong maanak.
IV,3,S child

35. Then the betrothed boy's father gave money making every effort to confirm it (the formal contract for the marriage) for his son.

36. Min•laong ya ama ka nangasawa nga, "Iko mag•helà di
SF,B•say T father O NR:wife/marry LK I,2,S SF,NB•dwell CMP
ko dini.
I,2,S L_1

36. The betrothed boy's father said to him, "You live here.

37. Ya tarabaho mo an•tabang ko ka mga tarabaho.
T work II,2,S SF,NB•help I,2,S O PL work

37. Your work is to help with the work.

38. Am•pangisdà ko. 39. Mang•gabok ko.
SF,NB•DIST:fish I,2,S SF,NB•firewood I,2,S

38. You fish. 39. You gather firewood.

40. Mag•sag-eb ko. 41. Tanan ya tarabaho•en.
SF,NB•fetch.water I,2,S all T work•OF,NB

40. You fetch water.
41. All of this is your work.

42. Tanan dini ka lagkaw ani sab pag•tarabaho•on mo kay iton
all L_1 O house TD ADD NR•work•OF,NB II,2,S because D_2
nga tarabaho mo pangalagad ta ka tag•babazi.
LK work II,2,S NR:serve II,1,PL,IN O owner•girl/woman

42. All of this here in the house is also your work because that work of yours is our service to the owner of the girl.

43. *Kon t•em•egbeng ko ka mga longsod kon*
if/when go.down•SF,NB•_ I,2,S O PL city if/when
mag•-oli ko may mga dara mo gihapon nga tebà,
SF,NB•return.home I,2,S EXT PL carry II,2,S ADD LK palm.wine
isdà.
fish

43. When you go down to the city upon returning you bring palm wine and fish.

44. *Kon may mga makaen ani sab ya paga•dad•hen."*
if/when EXT PL food TD ADD T INS,NB•carry•OF

44. When there is food you also bring that."

45. *Ani sa•y tao nga maga•pangasawa nga diri*
TD REF•T person/live LK CONT,SF,NB•CAUS:wife/marry LK NEG
ka•layt•an na taga•babazi.
NR•angry•_ NT owner•girl/woman

45. This is (the behavior) of the person who takes a wife who will not anger the owner of the girl.

46. *Pagka•ika•lima•ng bolan ka•y masara sa•ng*
when•ORD•five•LG moon/month LIM•ST very REF•LG
pangaraw niran ka mga kowarta, mga boog, mga begas.
work.for.money II,3,PL O PL money PL wild.pig PL husked.rice

46. When it was the fifth month they had worked hard to collect money, wild pigs and husked rice.

47. *Na•tipon di niran ya mga harominta niran ka*
ST,SF,B•gather CMP II,3,PL T PL goods II,3,PL O
pag•pangasawa niran, daw ya i•bazad•ay ka in-azò• nga
INF•CAUS:wife II,3,PL and T ACCF,NB•pay•NR O OF,B•ask.for LK
kowarta daw mga lodzò daw mga palato daw mga kardiro daw ya
money and PL long.knife and PL plate and PL pot and T
i•pa•palit ka tebà daw bino kaan.
ACCF,NB•CAUS•buy O palm.wine and wine soon

47. They gathered their goods agreed on to obtain a wife and the amount of money requested as well as the bolo knives, enamel dinner plates, cooking pots and money to buy palm wine and bottled wine a little later.

48. *Pagka•biernis ka kiza mim•pan•dapit disab siran kaniran*
when•Friday LIM D_2 SF,B•DIST•contact ADD I,3,PL III,3,PL
mga lomon ka pag•pa•iba ka kaniran
PL close.relative O INF•CAUS•accompany O III,3,PL
pag•ganas.
INF•marriage.feast

48. When it was Friday they also contacted their close relatives to accompany them to the marriage feast.

49. *Namanaw dazon siran.*
DIST,SF,B:go IMM I,3,PL

49. They immediately left.

50. Pag•dateng ka niran ka lagkaw na babazi min•laong ya
when•arrive LIM II,3,PL O house NT girl/woman SF,B•say T
ama na nangasawa nga, "Ey, wani disab kami."
father NT NR:wife/marry LK ATTN L_1 ADD I,1,PL,EX

50. When they arrived at the house of the girl the father of the betrothed boy said, "Here we are again."

51. Min•sambag ya ama nga tag•babazi, "E.e.ey,
SF,B•answer T father LK owner•girl/woman AFFIR
panapon sa kamo iton."
DIST,SF,NB:climb.up REF I,2,PL D_2

51. The father of the girl said, "Yes, you climb up here."

52. Na, pagpakapa•himlay ka kiza niran mim•pamatay dazon
NIF when•rest LIM D_2 II,3,PL SF,B•DIST:die IMM
siran ka mga boog daw ya iba min•sen-ad ka mga
I,3,PL O PL wild.pig and PL companion SF,B•cook O PL
begas daw mga kami.
husked.rice and PL meat

52. When they had rested they immediately killed the wild pig and the others cooked the rice and meat.

53. Ya ama na olitao min•lamisa dazon kining tebà
T father NT unmarried.boy SF,B•table IMM D_1 palm.wine
daw bino.
and wine

53. The father of the boy immediately placed the palm wine and bottled wine on the table.

54. Masara•ng in•-inem•-inem niran.
very•LG OF,B•CRD,REP•drink II,3,PL

54. They kept drinking and drinking.

55. Pag•panga•hebeg ka na mga tao diri ko
when•DIST,PL•drunk LIM NT PL person/live NEG I,2,S
maka•bati ka kina•bezeng nga l•in•aong•laong na
ABL,SF,NB•hear O NR•noisy LK CRD,NPUR•NR•_•say NT
ka•tao•han.
COL•person/live•_

55. When the people are drunk you cannot hear the noise of people talking.

56. Ani di ing•kegtà na mga tao kay
TD CMP OF,B•startle NT PL person/live because
min•warawara di sa ining dowa•ng ka tao nga
SF,B•motion.with.hand CMP REF D_1 two•LG O person/live LK
min•laong nga, "Hala pangarini kamo kay away kita
SF,B•say LK go.on DIST:come.here I,2,PL because fight I,1,PL,IN
mazo."
II,2,PL

56. The only thing that gets people's attention is when these two people motion with their hands saying, "Go ahead and come here because we will fight with you."

57. Na, ya mga tao na=bereng kay warà sa=y
NIF T PL person/live ST,SF,B=surprise because NEG REF=T
tao nga pinaga=lalis.
person/live LK INS,SF,B=argue

57. Now the people were surprised because no one had been there who had wanted to argue.

58. Ya mga tao nga iba nangempag
T PL person/live LK companion DIST,SF,B:jump
ngam=babà ka lopà daw mga babazi ani koma=y kolang
toward.there=down O earth and PL girl/woman TD now=T lack
ya mga bari=an siran.
T PL harm=RF,NB I,3,PL

58. The other people jumped down to the ground and the women were not harmed.

59. Ya iba=ng tao nga mga ka=hebeg=hebeg=an
T companion=LG person/live LK PL COL=CRD,INS=drunk=_
naga=tinindas ka tambaring.
CONT,SF,B=kick O partition

59. The other people who were drunk kicked the wall.

60. Somiri dowa=ng ka minoto wara=y na=bilin ka
after two=LG O minute NEG=T ST,SF,B=remain.behind O
tambaring
partition

60. After two minutes there was nothing left of the wall.

61. Horot na=gebà na mga hebeg ya tambaring.
all ST,SF,B=tear.apart NT PL drunk T partition

61. It was all torn apart by the drunks.

62. Kamhan izang dowa=ng ka tao maga=sagitnan=an di
SQ D_2 two=LG O person/live CONT,NB=step.on=RF CMP
na mga hebeg kay siran nga dowa warà inem ka tebà.
NT PL drunk because I,3,PL LK two NEG drink O palm.wine

62. Then those two people were trampled by the drunks because they had not drunk palm wine.

63. Pagka=kamhan ka na lamisa namentag di ya
when=finish LIM NT table DIST,SF,B:lie.down CMP T
mga tao in=lekp=an ya saleg.
PL person/live RF,B=distribute.about=_ T floor

63. When there was no food left the people lay down all over the floor.

64. Namorintag=an ya mga tao nga namentag.
DIST,SF,B:lie.down=NR T PL person/live LK DIST,SF,B:lie.down

64. The people were lying about all over the place.

65. Pagka•masiselem ka kiza ka kamhan na pamahaw•
when•morning LIM D_2 O finish NT breakfast
min•laong ya ama na olitao nga, "Wani di dakoza ya
SF,B•say T father NT unmarried.boy LK L_1 CMP L_2 T
kardiro tolo•ng bolos, karahà isa.
pot three•LG piece skillet one

65. When it was morning and breakfast was finished the father of the boy said, "Here are the three rice pots and one skillet.

66. Ya lodzò tolo. 67. Ya palato isa•ng ka dosina.
T long.knife three T plate one•LG O dozen

66. There are three bolo knives. 67. There are one dozen enamel plates.

68. May kowarta pen nga singkowinta."
EXT money INC LK fifty

68. There are fifty pesos yet."

69. Pagka•kamhan ka kiza in•dawat di na ama na
when•finish LIM D_2 OF,B•receive CMP NT father NT
babazi.
girl/woman

69. When he was finished (enumerating) the father of the girl received everything.

70. Min•laong ya inainà na babazi, "Pa•bado•i di
SF,B•say T stepmother NT girl/woman CAUS•clothe•IMP,RF CMP
mazo itong si Oday."
II,2,PL D_2 T Oday

70. The stepmother of the girl said, "Put this dress on Oday."

71. Pag•bati ka na babazi min•dalagan• ngaro ka
when•hear LIM NT girl/woman SF,B•run DIR 3 O
banwa.
forest

71. When the girl heard this she ran to the forest.

72. Ma•gazon kay may isa•ng ka batà
ST,SF,NB•good because EXT one•LG O child
maga•s•in•inggit nga, "Ariari kamo kay min•dalagan
CONT,SF,NB•scream•INS•_ LK hurry I,2,PL because SF,B•run
di ini!"
CMP D_1

72. It was good because there was one child who screamed, "You hurry because she's run off!"

73. Dazon in•lopog na ama nga min•laong,
IMM OF,B•chase NT father LK SF,B•say
"Maga•ka•ono sa ko iton?
CONT,SF,NB•ST•what/why REF I,2,S D_2

73. Immediately the father chased her saying, "Why are you doing this?

74. Diri ko kiton nga batasan mo."
NEG I,2,S D_2 LK behavior II,2,S

74. Don't you behave like that."

75. Pagpaka=dateng doro ka lagkaw im=pa=bado=an di.
when=arrive L_4 O house RF,B=CAUS=clothe=_ CMP

75. Upon arrival at the house they put the dress on her.

76. Pagka=kamhan ka pag=badò in=habit=an niran ya
when=finish LIM INF=clothe RF,B=hold.hand=_ II,3,PL T
babazi.
girl/woman

76. When they had dressed her they held her by the hand.

77. Ya ma=hori min=laong nga, "Am=panaw di kami."
T ST,SF,NB=last.one SF,B=say LK SF,NB=go CMP I,1,PL,EX
78. Min=laong ya ama nga, "E.e.ey."
SF,B=say T father LK AFFIR

77. The last ones (to leave) said, "We're leaving now." 78. The father said, "Yes."

79. Pag=dateng ka niran dilod ka Kasagazan nga
when=arrive LIM II,3,PL downriver O Kasagazan LK
salem ka helà na babazi min=dakep
location.beyond.certain.point O dwelling NT girl/woman SF,B=catch
disab ka boog.
ADD O wild.pig

79. When they arrived downriver at Kasagazan, which was beyond the location of the girl's house, they also caught a wild pig.

80. Na. in=dara niran ngan=dilod ka Sinasawan
NIF ACCF,B=carry II,3,PL toward.there=downriver O Sinasawan
nga ika=dowa=ng ka=dng=an helà naizang amaama.
LK ORD=two=LG NR=arrive=_ dwelling D_2 boy/man

80. Now they carried it downriver to Sinasawan, which was the second place the boy had arrived.

81. Kamhan izang babazi min=loos di
SQ D_2 girl/woman SF,B=leave.without.permission CMP
kontana.
OPT

81. Then the girl tried to get away.

82. Pag=dateng ka niran ka Sinasawan masara=ng
when=arrive LIM II,3,PL O Sinasawan very=LG
pag=ka=sazà na mga bozag kay naka=kawà di siran ka
NR=ST=happy NT PL old.woman because ABL,SF,B=get CMP I,3,PL O
babazi.
girl/woman

82. When they reached Sinasawan the old women were very happy because they had gotten the girl.

83. Min=-ihaw disab siran ka mga boog. 84. Ya dowa in=hal-ob
SF,B=prepare ADD I,3,PL O PL wild.pig T two OF,B=roast
niran.
II,3,PL

83. They also prepared the wild pig. 84. They roasted the two wild pigs.

85. Ya isa im•pan•lotò niran ka pag•pa•bibo niran ka
T one ACCF,B•DIST•cook II,3,PL O when•CAUS•fun II,3,PL O
binalazi• niran kay min•sazà gazed siran kay
daughter.in.law II,3,PL because SF,B•happy EMPH I,3,PL because
naka•ganas• di.
ABL,SF,B•marriage.celebration CMP

85. They cooked the other one (in a pot) to celebrate the taking of a daughter-in-law because they were really happy because of the marriage feast now.

86. Pag•dateng ka na mga tebà daw mga Tawe
when•arrive LIM NT PL palm.wine and PL lowlander
nanginem disab ya mga tao.
DIST,SF,B:drink ADD T PL person/live

86. When the palm wine and the lowlanders arrived the people drank again.

87. Nanga•hebeg disab. 88. Nanazaw disab siran.
DIST,PL,SF,B•drunk ADD DIST,SF,B:dance ADD I,3,PL

87. They became drunk again. 88. They also danced.

89. Ya iba nan•geel ka babazi nga nanazaw.
T companion SF,B•embrace O girl/woman LK DIST,SF,B:dance

89. The others embraced the girl who was dancing.

90. Min•-amot siran ka kowarta. 91. Kada isa pisos.
SF,B•contribute I,3,PL O money each one peso

90. They contributed money. 91. Each one gave a peso.

92. Ya bana na babazi geel•an isab na iba.
T husband NT girl/woman embrace•RF,NB ADD NT companion

92. They also embraced the husband of the girl.

93. An•-amot sab ya an•geel kon may bienti
SF,NB•contribute ADD T SF,NB•embrace if/when EXT twenty
ma•himò.
ST,SF,NB•possible

93. For those who gave twenty pesos it was possible for them to embrace the girl.

94. Kon may singkowinta ma•himò.
if/when EXT fifty ST,SF,NB•possible

94. For those who gave fifty pesos it was possible.

95. Kon pisos ma•himò.
if/when peso ST,SF,NB•possible

95. For those who gave one peso it was possible.

96. Masara•ng ka•bezeng isab niran kay ingkazab ka mga
very•LG NR•noisy ADD II,3,PL because NR:happy O PL
naga•g•in•eel•geel nga naga•panazaw.
CONT,SF,B•CRD,REP•INS•_•embrace LK CONT,SF,B•DIST:dance

96. They made a lot of noise because of their happiness in repeatedly embracing and dancing with the girl.

97. *Pagka=kamhan ka niran pag=hazè ya mga babazi nga*
when=finish LIM II,3,PL INF=celebrate T PL girl/woman LK
mga Tawe nga mga hebeg im=panakit=an ka olo kay
PL lowlander LK PL drunk RF,B=DIST:sick=_ O head because
im=bals=an ka ka=bezeng niran.
RF,B=revenge=_ O NR=noisy II,3,PL

97. When they were finished celebrating the girls who were lowlanders who were drunk had headaches as a result of their noise.

98. *Ka=labad na mata ka sazaw, katawa, himazà.*
AJR=pain NT eye O dance laugh happiness

98. Their eyes were painful from dancing, laughing, and happiness.

99. *Pag=howas=i ka niran ka kina=hebeg=an nangolì*
when=tired=OF LIM II,3,PL O COL=drunk=_ DIST,SF,B:return.home
di siran.
CMP I,3,PL

99. When they were tired from being drunk they returned home.

100. *Ya babazi nga g=in=anas ka kahabzen in=hatag*
T girl/woman LK marriage.feast=NR=_ O night OF,B=give
di ka amaama.
CMP O boy/man

100. The girl for whom the marriage feast was given, when it was night she was given to the boy.

101. *Anipen pag=kolkol=a sirang dowa kay ya mga*
first.time INF=sleep.together=OF I,3,PL:LG two because T PL
tao nanga=tiklas di ka lagkaw niran.
person/live DIST,PL,SF,B=leave CMP O house II,3,PL

101. They slept together for the first time because the people had already left for their homes.

Cultural and Linguistic Notes on THE MARRIAGE CONTRACT AND THE MARRIAGE FEAST

Title *pagkombiti* 'marriage feast'. See cultural note 87 for details.

1. *nagalaong* 'say'. The narrator uses a simple exchange dialogue between a man and his wife to set the stage for the subject of his narrative, that of making marriage arrangements for their son. This introduction also serves to illustrate that the socially approved way to marry is for parents to initiate the marriage contract. It is also common practice for a young man to request his parents to initiate marriage arrangements with the parents of a girl in whom he is interested. If the parents are deceased, their kin group acts in their behalf by initiating marriage arrangements for the boy. This is true of the girl who is an orphan as well. Her aunts are the ones to negotiate with the boy's parents. Because it takes 2½ years to complete the dowry (*tandè/hingkat*), it is not uncommon for young people to elope (*tayaban*, *layas*). But in case of eloping the dowry is doubled for the boy's parents. In this case, the couple stays away for about three months, then returns home to their parents to ask forgiveness. Both sets of parents meet together to negotiate (*hosay*). They argue far into the night to equalize the dowry. First cousin marriages are never arranged and are taboo. Among those who eloped in Pangaylan, was a couple who were first cousins. Although this practice is taboo, when they returned home they were allowed to continue living together. Among the older people, only a few men are known to have deserted their wives and run away with other women. A woman whose husband dies faces pressure for illicit relations from the relatives of her husband. This was the situation with a new widow in Pangaylan. When it became evident she was pregnant, the relatives of her husband denied any responsibility. The woman likewise denied she was with child, and reportedly strangled the baby after giving birth.

   hosto di sa nga minzeenen 'is of marriageable age'. In Surigao del Norte the average age for Mamanwas to marry is young. If there is a delay there is a tendency to immoral living. Girls can be as young as twelve years old. In Pangaylan the average age for girls to marry is between sixteen and twenty-one. The compilers have never observed the marriage of a preadolescent girl. For boys it is between ages seventeen to twenty-two years old. In Pangaylan the compilers observed the marriage of an adolescent Mamanwa girl to a Manobo widower, but this was an exception to the general practice. Marital exogamy is practiced between Mamanwa clans in the Surigao area and the Northern Agusan area. In Pangaylan several young men got their wives from *sitio* Sibagat, a Manobo *sitio* east of Butuan City.

4. *sakahan* 'make marriage contract' is the shortened form of *saka sikrito*, which is the initial step in negotiating a marriage contract. The go-between for the boy and his parents is a relative who is good at speaking. He comes with the boy's parents to the girl's home bringing rice, palm toddy and a pig (s. 5). The grandfather, uncle or father is the spokesman for the girl. If they have no interest in initiating a marriage contract, they refuse (*indiri*) and do not eat or drink with the boy's relatives. If they are interested, the girl's family participates with the boy's family in eating and drinking. The speaker for the boy's family uses archaic Mamanwa language terms and indirect speech (*bulak*) to talk about the proposal saying, "Our bee would like to marry your flower." In a *saka sikrito* observed in Toyatoya the girl's family passed an enamel plate with betel nut (*mam-en*), lime (*apog*), and a leaf for wrapping these. Each person involved dipped a finger in the mixture and tasted it. This action was symbolic of unity and acceptance by the grandfather of the girl.

   The second step in negotiating a marriage contract is the *tandè/hingkat*. All the relatives, especially of the girl, meet together so that they can tell the boy's parents and relatives what the dowry (*in-azò*) is. This takes a long time, and they discuss far into the night before reaching a decision about the amount and kind of dowry. There can be as many as 36 kinds (*pidaso*), such as enamel dinner plates, rice pots, bolo knives, as well as money for the rice, pig, and wine for the marriage feast (*kombiti*). At the *tandè/hingkat* the date of the wedding (*kasal*) is decided on. If a second suitor comes to the girl after the *tandè/hingkat* and she accepts him (*pikasen*), her kin group must refund all they have received from the family whom they have already begun a marriage contract, and even pay more.

7. *lomon* 'close relative, such as a brother, sister, or cousin'. In the band level of society decisions are actually the crystallized opinions of the adult members of the clan group. This is true of decisions about marriage as well. The following terms supplement the list of kinship terms in Appendix J:

asawhenen	'betrothed girl'
balikad	'having one parent deceased'
balò nga babazi/amaama	'widow/widower'
dalaga/olitao	'unmarried girl/boy'
higara	'peer group'
ilo	'orphan'
nangasawa	'betrothed boy'
pamiliya	'nuclear family' (man, wife, plus unmarried children)
pangasaw-enen	'betrothed girl'
sakop	'clan member'
tarato	'betroth'

16. *kaazak* 'want/like'. Qualities a boy's parents look for in a future daughter-in-law are that she is willing to share with others (*mag-angay-angay*), her family is compatible, equal-in-rank, and willing to share what they have with them, she is a good cook and works industriously in the field, and gets along well with people. The parents of the girl want a son-in-law who knows how to work and is able to support a wife and family. In some cases, however, it seems that the only criteria needed to accept the proposal of the boy's parents is that the boy is of marriageable age and comes from an allied band with which the clan practices reciprocal exogamy.

18. *magkaozon* lit., 'parallel' with the extended meaning of 'like minded'. Sometimes if the girl and her family are not interested in the proposal, they will ask an impossible bridewealth such as sewing machines, radios, or a hollow block house. If they are interested in the proposal, they request a reasonable amount of goods. These goods are provided by the kin group of the boy and received and shared among the kin group of the girl.

25. *sabet* 'agree/discuss'. Contrastive primary word stress /´/ falls on the ultimate and penultimate syllable of [*sábét*] 'to understand' and [*sábet*] 'to agree/discuss'. In the practical orthography primary word stress is not written on the penultimate syllable /*sabet*/ 'to agree/discuss'. It is written as acute accent on the ultima /[*sabét*]/ 'to understand'

33. *magaaligra* 'care for'. At the conclusion of the *tandè/hingkat* (s. 34) the boy begins to serve (*pangalagad*) his future in-laws. He serves for as long as it takes for his parents and relatives to collect the entire dowry, which can take about 2½ years or more. The boy can return home for one purpose only, to prepare the dowry. He must return to the girl's parents, who will not release him until the dowry is completed. During this time the boy and girl may live together as husband and wife, and even have children. He and his parents work hard so that he can be free from serving his in-laws and go back to his clan.

47. *inazò* 'bridewealth'. The girl's uncles, aunts and cousins all make their personal requests of the uncles, aunts and cousins of the boy. A marriage is a contract between kin groups, rather than between individuals. Security against the breakdown of the marriage contract is inbuilt in the share of many people in both kin groups providing for and receiving the bridewealth. The compilers never knew of a wife seeking a divorce. Outwardly most couples

seem content, with the husband taking the lead and the wife doing the work of bearing and raising children, planting and weeding the field, and cooking the meals. The compilers knew of one case of protracted wife-beating to the point where the wife became ill and died. Even in this situation she remained with her husband.

65. *pamahaw* 'breakfast'. Other meals are *paniedto* 'lunch', and *panihapon* 'supper'. However, most Mamanwas usually eat only two regular meals a day: when they return from their fields at noon, and before they go to sleep at night.

71. *mindalagan* 'run away'. On the day of the wedding and marriage feast (*kombiti*) it is fairly common for the prospective bride to run off into the forest. Especially in cases where the girl is not happy about the choice of her parents or surrogate parents, this is her final opportunity to register how she feels about it. In this account the father is the one to go after the girl to bring her back. One Mamanwa girl not only ran away, but also tore the white dress the boy's family had bought for her.

80. *Sitio* Sinasawan is a small settlement 1.5 kilometers downriver from *sitio* Pangaylan where the compilers lived. It is between *sitio* Pangaylan and the municipality of Santiago.

85. *binalazi* 'daughter-in-law' from the root word *babazi* 'girl'. In sentence 102 she is also referred to as *ginanas* 'bride' from the root word *ganas* 'wedding'.

nakaganas 'wedding celebration', is the formal event, whereas the *saka sikrito* and *tandè/hingkat* are more a betrothal. It includes all the activities on the occasion of a marriage, such as merrymaking, dancing and drinking. The dancing is borrowed from Western culture and referred to as *bayli*. The feast is called the *kombiti* after which the bride and groom feed each other rice. Following this the grandparents and parents spend considerable time (sometimes 2 hours) exhorting (*magasindò*) the newlyweds, mostly telling them what not to do as a married couple. Everybody hears and everybody advises on behavior, of understanding each other, and taking care of each other. Currently some families invite a lowland minister to solemnize the wedding. At the *kombiti* the entire dowry is presented. After the feast and exhortation the girl goes to the home of the boy.

6 *Ya Sonog**
T burn

The Fire

By Julian Porogoy (1960)

1. *Pagka=alas sieta di naga=pan=helà pen kami*
when=hour seven CMP CONT,SF,B=DIST=dwell INC I,1,PL,EX
dalem ka seled kay naga=panalinga kami ka radyo nga
inside O room because CONT,SF,B=DIST:listen I,1,PL,EX O radio LK
naga=panabà.
CONT,SF,B=speak

1. At 7:00 A.M. we were inside the house yet because we were listening to the radio.

2. *Na, dini ka gisalgan* opat kami ya naga=pan=lo-tò nga*
NIF L_1 O floor four I,1,PL,EX T CONT,SF,B=DIST=sit LK
naga=pangaen kami ka baay.*
CONT,SF,B=DIST:eat I,1,PL,EX O poisonous.root

2. Now we four were sitting about on the floor eating *baay*.

3. *Manalinga pen kami.*
DIST,SF,NB:listen INC I,1,PL,EX

3. We were listening yet (to the radio).

4. *Min=laong di ya dowa=ng ka maanak nga, "Mam, ma=sonog*
SF,B=say CMP T two=LG O child LK HON ST,SF,NB=burn
di kita kaan!
CMP I,1,PL,IN soon

4. Two of the children said, "*Mam*, we're going to be burned!

5. *Hangag naa kamo daza.* 6. *Masara di itong dakolà nga*
look.up HORT I,2,PL upriver very CMP D_2 big LK
laga."
flame

5. Look upriver. 6. There are lots of big flames."

7. *Pag=batì ka sa nami ka sabà na mga maanak*
when=hear LIM REF II,1,PL,EX O voice/say NT PL child
min=tambè kami ngan=daza.
SF,B=look.out I,1,PL,EX toward.there=upriver

7. When we heard what the children said we looked out the window toward upriver.

8. *Pagpaka=kita ka sa nami ka min=-aso di hasta*
when=see LIM REF II,1,PL,EX O SF,B=smoke CMP CONJ
min=laga di im=pan=hies dazon nami ya kanaming mga
SF,B=flame CMP OF,B=DIST=pack IMM II,1,PL,EX T IV,1,PL,EX PL
libro kay.basi kon ma=sonog ya mga libro nami kay
book lest if/when ST,SF,NB=burn T PL book II,1,PL,EX because
man=dalagan di sa kami.
SF,NB=run CMP REF I,1,PL,EX

8. When we saw the smoke and flames we immediately packed our books lest they be burned because we were going to run.

9. *Pagpaka=kita ka na mga tao maga=saring=laong kami,*
when=see LIM NT PL person/live CONT,SF,NB=INS=say I,1,PL,EX
"Pangawà kamo ka mga sapà kay i=pareng
DIST,NB:get I,2,PL O PL river/water because ACCF,NB=extinguish
ta kitong gabok!"
II,1,PL,IN D_2 firewood

9. When the people saw us doing this we said, "You get the water so that we can extinguish the fire!"

10. *Pagpaka=kita ka bazà naizang bozag nan=hies iza.*
when=see LIM SURP D_2 old.woman DIST,SF,B=pack I,1,S

10. When the old woman saw that she packed up.

11. *Im=pam=baba* dazon niran ya mga kaban*.*
OF,B=DIST=carry.on.back IMM II,3,PL T PL wooden.chest

11. They quickly put the small wooden chests on their backs.

12. *Im=pan=betang di niran ka karsada kay agad d=om=akolà*
OF,B=DIST=put CMP II,3,PL O road because even.if big=SF,NB=_
ya laga ma=sazon di pag=likay niran.
T flame ST,SF,NB=easy CMP INF=avoid II,3,PL

12. They placed them at the road because even if the flames got bigger it would be easy to avoid them.

13. *Maga=saring=laong kami, "Panag-eb dazon kamo*
CONT,SF,NB=INS=say I,1,PL,EX DIST,SF,NB:fetch.water IMM I,2,PL
ka mga dagtong!"*
O PL bamboo.tube

13. They kept saying, "Fetch water in the bamboo tubes!"

14. *Pag=bati ka na mga ka=tao=han isa isa*
when=hear LIM NT PL COL=person/live=_ one one
nan=dalagan.
DIST,SF,B=run

14. When the people heard this they ran one after the other.

15. *Nanag-eb kami dazon kay ma=taed di*
DIST,SF,B:fetch.water I,1,PL,EX IMM because ST,SF,NB=many CMP
siran nga nan=dalagan.
I,3,PL LK DIST,SF,B=run

15. They quickly brought water because many of them ran.

16. Ya wara=y dagtong ani ingka=sag-eb ya mga baldi daw T NEG=T bamboo.tube TD NR=fetch.water T PL bucket and *mga taro.* PL can	16. Those with no bamboo tubes had buckets and (empty five gallon kerosene) cans to fetch the water.
17. Pag=dateng ka niran doro ka gabok lain ya when=arrive LIM II,3,PL L_4 O firewood another T *min=bonal ka gabok.* SF,B=beat O firewood	17. When they reached the burning wood other (people) were beating the burning wood.
18. Lain ya min=bos-ag ka sapà. another T SF,B=pour.onto.ground O river/water	18. Others were pouring water on the ground.
19. Kamhan in=-ozamt=an niran kay.dazaw diri SQ RF,B=work.hard=_ II,3,PL so.that NEG *manga=sonog ya kaniran nga mga lagkaw.* DIST,PL,SF,NB=burn T III,3,PL LK PL house	19. Then they worked hard so that their houses wouldn't burn.
20. Na, isa nga oras=a ani naka=gobot ka mga NIF one LK hour=DEF TD ABL,SF,B=civil.disorder O PL *tao dini.* person/live L_1	20. For an hour the people were rushing about.
21. Pag=dateng ka sab nao ani di im=batì nao ya panan-og when=arrive LIM ADD II,1,S TD CMP OF,B=hear II,1,S T story *niran nga, "Na=sonog di kontana kami."* II,3,PL LK ST,SF,B=burn CMP OPT I,1,PL,EX	21. When I arrived I heard their story, " We almost got burned."
22. Min=sambag hao nga, "Sin-o sa=y min=sonog?" SF,B=answer I,1,S LK who REF=T SF,B=burn	22. I replied, "Who started the fire?"
23. Min=sambag ya isa nga, "Ya tao nga SF,B=answer T one LK T person/live LK *l=om=a=labay ani min=doklit ka mag=kalindeey na mga* CV,DIM=SF,NB=_=pass.by TD SF,B=spark O SF,NB=cross NT PL *dalan.* trail	23. The one replied, "Someone passing by dropped a spark that went across the trail.
24. Namag=kalindeey sab itong laga dizan ka dalan. SIM,SF,B=cross ADD D_2 flame L_2 O trail	24. The flame crossed the trail.

25. *Bali ka isa•ng kalindeey min•lekep di ya laga.*
across O one•LG other.side SF,B•surround CMP T flame

25. Across on the other side the flames spread.

26. *Masara•ng ka•dakolà na aso ani sa•y naka•pa•kelba*
very•LG NR•big NT smoke TD REF•T ABL,SF,B•CAUS•worry
kanaming mga tao nga naga•pan•helà ka Pangaylan•
IV,1,PL,EX PL person/live LK CONT,SF,B•DIST•dwell O Pangaylan
kay koman panhorawen• masara•ng ka laga ya mga
because now dry.season very•LG O flame T PL
sagbet daw mga lagonit."
undergrowth and PL short.grass

26. The very big flames concerned us who live in Pangaylan because now during the dry season the underbrush and short grass burn quickly."

Cultural and Linguistic Notes on THE FIRE

Title *sonog* 'fire'. Since the narrator was not in *sitio* Pangaylan when this fire occurred, he retold the account in his own words after the compilers explained to him what had happened.

2. *gisalgan* 'floor' from root work *saleg*. Mamanwa houses usually have only one room, since they are used mostly as a shelter in which to sleep. There is an *abohan* 'firetable', which can refer either to the firetable itself, or to a small separate enclosure at the back of the house.

baay 'poisonous root'. See text 14 for an account of how the Mamanwas process this poisonous root to prepare it for eating.

11. *impambaba* 'many people carrying (small wooden chests) on their backs'. See text 1, cultural note 57 for a list of specific words for different ways of carrying things.

kaban 'small wooden chest', which the Mamanwas buy in the local market. It serves as a place for the entire family to store their wardrobe. They usually keep it locked, the mother often wearing the key on a homemade pig hair necklace (*balongkag*), which the women make from the long hairs on the back of a pig's neck (*balongkag*).

13. *dagtong* 'section of bamboo tube used to carry water'. The tube is about five feet in length. The inner sections are knocked out, so that the entire tube can be filled with water and carried to the house. The water is transferred to another container, or left in the tube until used for drinking or cooking. Other containers used to fetch water are plastic buckets and five gallon kerosene cans. When the compilers came from a shopping trip with any type of can or plastic container, their Mamanwa neighbors always wanted to be first to reserve it for their personal use when empty.

26. *Sitio* Pangaylan is located about three kilometers upriver from the municipality of Santiago. The Pan Philippine highway built in the 1970s runs through Santiago, so *sitio* Pangaylan is only a half hour walk upriver from this highway. The river is the Aciga River. Its headwaters are in the Diuata Mts., and the river with its many rapids flows by the *sitio* and by the municipality, as well, on its way to the Pacific Ocean. People traveling downriver from the *sitio* must cross it several times before they reach the municipality.

panhorawen 'dry season', which in northeast Mindanao is from May until August. *Amihan*, also known as *tig-oran* or *oranen* 'rainy season' is from November through February. November 1 and 2 'All Saint's Day' (*kalagkalag*) marks the beginning of this season. The other months are times of transition into the dry and rainy seasons.

7 *Ya Babazi nga In=limeng**
T girl/woman LK OF,B=entice

By Julita Monos (1969)

1. Na, ya panan-og ka babazi nga in=limeng.
NIF T story O girl/woman LK OF,B=entice

2. May isa=ng aldaw naga=panaw=panaw ya babazi
EXT one=LG day CONT,SF,B=CRD,REP=go T girl/woman
dao nga kalasi na baliti*.*
tree.type LK kind NT tree.type

3. Kamhan na=kitan iza na ingkanto nga naga=h*
SQ ST,RF,B=see:_ I,3,S NT spirit.being LK CONT,S
dizan ka dao.
L_2 O tree.type

4. Kamhan na=ayk=an iza na ingkanto.
SQ ST,RF,B=want/like=_ I,3,S NT spirit.being

5. Na, in=dara di ya babazi ngan=dalem
NIF ACCF,B=carry CMP T girl/woman toward.there=i
helà niran hasta ma=taed ya min=tabo ka babazi.
dwelling II,3,PL CONJ ST,SF,NB=many T SF,B=meet O girl/won

6. Kamhan nangotana ya babazi, "Kon hain
SQ SF,B:ask.question T girl/woman INT where
lagkaw nami?"
house II,1,PL,EX

7a. Kamhan min=sambag ya ingkanto nga,
SQ SF,B=answer T spirit.being LK

7b. "Arani ka ya lagkaw mazo, piro in=iba ko
near LIM T house II,2,PL but OF,B=accompany I,2,S
hao ngarini kay im=pa=tengteng ta ko lamang k
I,1,S DIR_1 because OF,B=CAUS=see II,1,PL,IN I,2,S LIM O
nami,
II,1,PL,EX

=limeng* **F,B=entice** **(1969)**	**The Enticed Girl**
a in=limeng. < OF,B=entice	1. This is the story about an enticed girl.
ya babazi dizan ka go T girl/woman L_2 O	2. One day the girl was walking about in the area of the *dao* tree, which is a kind of *baliti* tree.
to nga naga=helà* being LK CONT,SF,B=dwell	3. Then she was seen by the spirit being that lived in the *dao* tree.
kanto. it.being	4. Then she was liked by the spirit being.
ngan=dalem ka nan toward.there=inside O *=tabo ka babazi.* 3=meet O girl/woman	5. Now (the spirit being) took the girl inside their place and many (spirit beings) met the girl.
"Kon hain sa ya man INT where REF T	6. Then the girl asked, "Where is our house?"
a, ,	7a. Then the spirit being replied,
iba ko lamang ,B=accompany I,2,S LIM *ko lamang ka lagkaw* ,IN I,2,S LIM O house	7b. "Your house is near, but you just accompany me because I will show you our house,

7c. piro diri ko mag=kaen ka tapel nga begas kay*
but NEG I,2,S IMP,SF=eat O black.rice LK husked.rice because
diri ko maka=oli."
NEG I,2,S ABL,SF,NB=return.home

7c. but don't you eat black rice because you will not be able to return home (if you do)."

8. Kamhan matood ward mag=kaen ya babazi ka tapel.
SQ CERT NEG SF,NB=eat T girl/woman O black.rice

8. Then the girl indeed refrained from eating black rice.

9. Na, ya inà na babazi grabi gazed ya ka=wied.*
NIF T mother NT girl/woman great EMPH T NR=worry

9. Now the girl's mother was really worried about her.

10. Kamhan naga=hawag ya inà.
SQ CONT,SF,B=call.from.distance T mother

10. Then the mother called.

11. Naga=pangita isab, piro bazà kay diri di
CONT,SF,B=DIST:see ADD but SURP because NEG CMP
maka=oli ya toong maanak.
ABL,SF,NB=return.home T IV,3,S child

11. She looked around, but how surprising because her child did not return home.

12. Kamhan pira=ng ka aldaw ya babazi dalem ka liwaan
SQ how.many=LG O day T girl/woman inside O tree
na ingkanto?*
NT spirit.being

12. Then how many days was the girl inside the tree of the spirit being?

13. Kamhan nangita ya inà ka maka=ampò arani ka
SQ DIST,SF,B:see T mother O ABL,SF,NB=pray near O
dao.
tree.type

13. Then the mother looked for someone who could pray near the *dao* tree.

14. Kamhan ya pari ani ya ing=kawà na inà.*
SQ T priest TD T OF,B=get NT mother

14. Then the priest was the one the mother got.

15. Kamhan in=ampo=an na pari ya toboan na baliti.*
SQ RF,B=pray=_ NT priest T tree.trunk NT tree.type

15. Then the priest prayed by the trunk of the *balete* tree.

16. Kamhan naka=logwà ya babazi.
SQ ABL,SF,B=come.out T girl/woman

16. Then the girl came out.

17. Kamhan ya babazi min=singgit kay gosto am=balik SQ T girl/woman SF,B=scream because want SF,NB=return *ka dao kay ma=bibo koni.* O tree.type because ST,SF,NB=fun RS	17. Then the girl screamed because she wanted to return to the *dao* tree because it was a happy place she said.
18. Kamhan ya togon na pari i=pa=panaw ya babazi SQ T instruct NT priest ACCF,NB=CAUS=go T girl/woman *dizan ka inà.* L_2 O mother	18. Then the priest told the girl to go to her mother.
19. Kamhan in=dara ngaro ka arò• kay.dazaw diri an=-arani SQ OF,B=carry DIR_3 O far so.that NEG SF,NB=approach *ya ingkanto.* T spirit.being	19. Then she took her far away so that the spirit being would not approach her.
20. Kamhan in=tambal=an di ya babazi. *21. Ani ka iza.* SQ RF,B=cure=_ CMP T girl/woman TD LIM I,3,S	20. The girl was treated. 21. That's the end.

Cultural and Linguistic Notes on THE ENTICED GIRL

Title. *inlimeng* 'entice'. The description of what happened to the girl in this story is reportedly not an uncommon occurrence. It can happen to anyone, young or old. Another phrase used to describe this condition is *inolitaohan na ingkanto* 'courted by the rich male spirit being'.

2. *dao* 'kind of large hardwood tree'.

baliti is the name given to various species of vine (Scientific name, *Ficus*), which start out as epiphytes, clinging to and gradually strangling any host tree (Wolff:196). The vine itself becomes a large tree and the tree it covers dies after becoming hollow. These large trees are much feared as being the haunt of various kinds of preternatural beings. Such trees are not cut down because of fear of reprisal by the spirit owner or guardian of the tree. In this text the *baliti* is the haunt of spirit beings called *ingkanto*, and is seen as a palace or beautiful house by the enticed girl.

3. *ingkanto* 'male spirit being which entices people'. The female counterpart is the *ingkantada*. These spirit beings are humanlike creatures living in *baliti* trees who lure people to their haunts and also cause physical and mental illness. They have a social structure parallel to that of human beings. They also have fields, bodegas, and eat a particular kind of rice called *tapel* (see c.n. 7b for the definition). A person who is an albino, having translucent skin, white or colorless hair, and eyes with pink or blue iris, is believed to be a child of the *ingkanto* (see Appendix I.2.1.2 for a list of other harmful spirit beings).

7b. *tapel nga begas* 'upland rice which is dark violet in color when cooked'. It is said to be very delicious and is especially good smelling.

9. *kawied* 'worry'. Usually the afflicted person is gone for about three days.

12. *Kamhan pirang ka aldaw ya babazi dalem ka liwaan nga ingkanto?* 'How many days was the girl inside the tree of the rich spirit being?' A question can be used to express superlative degree.

14. *parì* 'priest, who may be either a Roman Catholic priest or a Mamanwa shaman'.

15. *inampoan* 'prayed now'. The Roman Catholic priest will exorcise the spirit by using prayers or holy water. The Mamanwa shaman will exorcise the spirit by chanting and also by commanding it saying, *iwat dizan* 'get out of here'.

19. *indara ngaro ka arò* 'taken far away'. When found and taken home, the possessed person may say that she's going somewhere with the spirit being, who is courting her. When this happens she is regarded as mentally ill (*naboang*) and taken to a far place such as Baguio City to recover.

8 *Nanganop* *ka Boog**
DIST,SF,B:hunt.with.dogs O wild.pig

Hunting Wild Pig

By Julian Porogoy (1960)

1. *Iyang Domingo naga=pan=helà pen siran ani di*
D_2 Sunday CONT,SF,B=DIST=dwell INC I,3,PL TD CMP
ing=kegtà niran kay wani ya idò nga naga=tangag*
OF,B=startle II,3,PL because L_1 T dog LK CONT,B=carry.in.mouth
ka baktin.
O piglet

1. One Sunday as they were there in the house they were startled because there was a dog that was carrying a piglet in its mouth.

2. *Mag=laong* ya bozag, "Kaw-=a mazo itong baktin nga*
SF,NB=say T old.woman get=IMP,OF II,2,PL D_2 piglet LK
t=in=angag kay iton bahog ka toong dedè kay
carry.in.mouth=ACCF,B=_ because D_2 feed O IV,3,S puppy because
arani sa bazà!
near REF SURP

2. The old woman said, "Get that piglet which the dog is carrying in its mouth because it will feed it to its pup which is so close now!

3. *Wani boog wani sa=y mga idò ta nga diri kamo*
L_1 wild.pig L_1 REF=T PL dog II,1,PL,IN LK NEG I,2,PL
manganop.*
DIST,SF,NB:hunt.with.dogs

3. Wild pigs are at hand; our dogs are at hand which you haven't taken hunting.

4. *Maga=panga=obos di ining mga tanem ta ka*
CONT,SF,NB=DIST,PL=die.off CMP D_1 PL plant II,1,PL,IN O
pag=kaen na boog.
INF=eat NT wild.pig

4. All that we've planted will be destroyed by the wild pigs eating it.

5. *Panganop=a mazo konsilem." 6. Min=laong ya*
DIST:hunt.with.dogs=IMP,OF II,2,PL tomorrow SF,B=say T
amaama, "E.e.ey."
boy/man AFFIR

5. You go hunting with the dogs tomorrow."
6. The man said, "Yes."

7. *Ma=deglem pen mim=boas di sirang tolo.*
ST,SF,NB=dark INC SF,B=time.before.sunrise CMP I,3,PL:LG three

7. While it was still dark the three of them started out.

8. *Siran nga ka tao ya namag=sonod.*
I,3,PL LK O person/live T SIM,SF,B=follow

8. Those men walked single file.

9. Min•tokad di siran ngan•daked ka ka•bangild•an•.
SF,B•climb CMP I,3,PL toward.there•up O COL•mountainside•_

9. They climbed the steep mountainside.

10. Warà pen mag•-isa•ng ka oras ya panaw niran ani di
NEG INC SF,NB•one•LG O hour T go II,3,PL TD CMP
ing•kegtà niran min•-osi• di ya tolo•ng ka idò.
OF,B•startle II,3,PL SF,B•bark CMP T three•LG O dog

10. Before they had walked an hour they were startled by the barking of the three dogs.

11. T•em•engteng pen siran kining boog nga min•tolos ka
see•SF,NB•_ INC I,3,PL D_1 wild.pig LK SF,B•stumble O
isa•ng ka tao diin managitan dini ka toboampaa
one•LG O person/live where DIST,SF,NB:step.on L_1 O thigh
dazon.
IMM

11. As they were looking for the wild pig it stumbled on the one man and immediately stepped on his thigh.

12. Na•dazang iyang tao• kay kon patag
ST,SF,B•lie.face.up D_2 person/live because if/when level.area
pen ma•olat•an di iyang tao ogaring.kay
INC ST,RF,NB•wound•_ CMP D_2 person/live however
bangilid.
mountainside

12. The man lay face upward because if it would have been level ground he would have been wounded, but it was a steep mountainside.

13. Iyang tao warà ma•olat•i kay izang boog
D_2 person/live NEG ST,NB•wound•OF because D_2 wild.pig
na•halaza sa ngam•babà.
ST,SF,B•fall REF toward.there•down

13. The man wasn't wounded because the wild pig fell downward.

14. Pagpaka•labay ka tao in•-azi•han pag•sakmit ya
when•pass.by LIM person/live RF,B•pass/experience•_ INF•snatch T
isa•ng idò.
one•LG dog

14. As it passed the man it snatched the dog that passed by.

15. Iyang idò im•patay dazon na boog.
D_2 dog OF,B•die/kill IMM NT wild.pig

15. The wild pig immediately killed the dog.

16. Pag•tenà ka patag pinaga•patay dazon ya idò na
when•descend LIM level.area INS,SF,B•die/kill IMM T dog NT
boog dazon.
wild.pig IMM

16. When they came down to the level plain the wild pig immediately killed the dog.

17. *Ya in=sonod=sonod niran ya in=-osi kay diri siran*
T OF,B=CRD,REP=follow II,3,PL T OF,B=bark because NEG I,3,PL
maka=seed kay masara=ng ka=iseg.
ABL,SF,NB=go.near because very=LG NR=aggressive

17. The barking dogs which followed them could not go near the wild pig because it was very aggressive.

18. *L=om=aza niran lagd=an ya in=-osi.*
continue=SF,NB=_ II,3,PL accompany=RF,NB T OF,B=bark

18. They continued to go with the barking dogs.

19. *Naga=ka=odto di ya aldaw.* 20. *Iyang isa=ng ka*
CONT,SF,B=ST=noon CMP T day D$_2$ one=LG O
tao naga=panaw pen.
person/live CONT,SF,B=go INC

19. It was noontime now. 20. The one person was still going along.

21. *Manalinga pen in=-osi na idò.*
DIST,SF,NB:listen INC OF,B=bark NT dog

21. As he listened the dogs barked.

22. *Pag=bati ka naiza in=dogok naiza.*
when=hear LIM II,3,S OF,B=draw.near II,3,S

22. When he heard it he drew near.

23. *H=om=angag pen iza kining nga boog nga naga=panaw*
look.up=SF,NB=_ INC I,3,S D$_1$ LK wild.pig LK CONT,SF,B=go
min=singgit• iza ka min=laong, "Daw ming=kar-in sa=y tag-iza
SF,B=scream I,3,S O SF,B=say INT SF,B=come.here REF=T owner
kining idò dazon naizang iba=han?"
D$_1$ dog IMM D$_2$ accompany=RF,NB

23. As he was looking at the wild pig walking along he called out, "Where did the owner of this dog go who had been with him?"

24. *Pag=heneng ka na boog min=singgit iza, "Warà sa=y*
when=stop LIM NT wild.pig SF,B=scream I,3,S NEG REF=T
tao dazon naizang im=pa=dazon=an ya boog
person/live IMM D$_2$ RF,B=CAUS=complete=_ T wild.pig
pag=bonò!"
INF=spear

24. When the wild pig stopped he screamed, "There is no one person who is able to spear the wild pig completely!"

25. *Diri ka kon ka=pira naiza nga bognot=an• ka bangkaw*
NEG LIM INT NR=how.many II,3,S LK pull.out=RF,NB O spear
pag=bonò.
INF=spear

25. He speared the pig many times.

26. *Ya bangkaw l=om=aza naiza i=bonò.*
T spear continue=SF,NB=_ II,3,PL ACCF,NB=spear

27. *Na=bari di ya toong bangkaw.*
ST,SF,B=break CMP T IV,3,S spear

26. He continued to spear it. 27. His spear broke.

28. Min=hawag iza, "Daw ming=kar-in kamo?"
SF,B=call.from.distance I,3,S INT SF,B=come.here I,2,PL

28. He called out, "Are you coming here?"

29. Min=sambag siran, "Arò pen."
SF,B=answer I,3,PL far INC

29. They replied, "We're still far away."

30. Min=laong iyang tao nga, "Ariari kamo kay
SF,B=say D₂ person/live LK hurry I,2,PL because
na=bari=an di hao ka kanaong bangkaw."
RF,B=break=_ CMP I,1,S O IV,1,S spear

30. That person said, "Hurry because I have broken my spear."

31. Pag=dateng ka naizang tag-iza min=laong iyang tao
when=arrive LIM D₂ owner SF,B=say D₂ person/live
nga, "Iko disab ya bonò.
LK I,2,S ADD T spear

31. When the owner of the dog arrived that person said, "You also spear (the wild pig).

32. Diri hao am=bonò- ka ya boog."
NEG I,1,S SF,NB=spear O T wild.pig

32. I cannot spear the wild pig."

33. Iza di ma=baskeg dazon naizang in=sorong ya boog
I,3,S CMP ST,SF,NB=strong IMM D₂ OF,B=attack T wild.pig
nga labalaba=han naiza pag=bonò.
LK thrust.repeatedly=RF,NB II,3,S INF=spear

33. It was the other one who now forcefully speared the wild pig over and over again.

34. Pagka=olat=i ka enem nga dazon ya boog min=loza.
when=wound=OF LIM six LK IMM T wild.pig SF,B=weak

34. When he had wounded him six times the wild pig was weak.

35. Pag=sawa ka na boog nga ma=patay= di iza.
when=convulse LIM NT wild.pig LK ST,SF,NB=die/kill CMP I,3,S

35. After convulsing, the wild pig died.

36. In=osong=an naiza ya isa=ng ka idò.
RF,B=slide.down=_ II,3,S T one=LG O dog

36. He slid down the slope to the one dog.

37. Pagka=kab-ot=i ka naiza idò dazon in=tanga-tangà ya idò.
when=catch=OF LIM II,3,S dog IMM OF,B=wrestle T dog

37. When the dog got hold of it he wrestled with it.

38. Somiri man=himaan tolo=y olat na idò.
after DIST,SF,NB=observe three=T wound NT dog

38. After that, three wounds were observed on the dog.

39. Izang isa=ng ka idò nga babazi na=parot ya debdeb.
D₂ one=LG O dog LK girl/woman ST,SF,B=peel T chest

39. The one female dog had brush burns on the chest.

Cultural and Linguistic Notes on HUNTING WILD PIG

Title. *boog* 'wild/domesticated pig'. Other terms for pigs:

baboy	'domesticated pig'
bakit	'old male pig'
baktin	'piglet of either a wild or domesticated pig'
bigay	'female'
botò/botakal	'male pig or bull'

1. *ido* 'dog'. A Mamanwa family has from one to four dogs for hunting. The narrator begins his story by talking about a dog seen carrying a piglet in its mouth. The significance of this introductory sentence is that it indicates wild pig are in the general area. A dog knows better than to pick up the piglet of a domesticated pig, since the mother pig would be close at hand. When the compilers lived in *sitio* Pangaylan it was not uncommon for a Mamanwa family to have one domesticated pig. All domesticated animals (*ihazep*) include pigs, dogs, cats and chickens. Wild animals (*ihalas*) include wild pigs, deer, monkey, rats, tarsiers, bats, and hornbills. Creatures associated with harmful spirit beings are called *mananap* and include snakes and civet cats, as well as small insects like ants, bees and wasps because they sting people. Unfamiliar animals are also associated with harmful spirits. When looking at pictures of elephants, tigers, or lions in National Geographic magazine it was not uncommon to hear the Mamanwas speak of them as *mananap*.

2. *maglaong* 'say'. The narrator sets the stage for his story using a monologue by an old woman, who tells the man to get busy and go hunting for the wild pig, which are destroying the camote and corn crops. Much crop damage is the result of the scavenging *(amamahit)* of wild pigs, monkeys, and field rats, so Mamanwas hunt to keep down the population of these animals, as well as for food supply. Field rats are a frequent source of food the year round. They are caught in a homemade bamboo snare trap (*boong*).

3. *manganop* 'hunt with dogs' from the root word *-anop* 'to hunt wild pig and deer with dogs'. The use of a spear is also a semantic component in this word. November 1 and 2 (*kalagkalag*) marked the beginning of the most intense time of hunting, which extended through November and December, but hunting sometimes extended until the end of rainy season in March. Spear traps (*balatik*), as well as pit traps (*gahong*) were set up in the nearby mountain forests, and along the rivers as well.

   Other kinds of traps:

anihas	'trap for wild chickens made of rattan and wooden stakes'
boong	'bamboo snare trap for rats with camote for bait'
b[illegible]og	'monkey trap in which bananas (*pagoha*) are used for bait'
lit-ag	'bird trap using sticky sap from tree or sticky juice from a fruit used to catch a bird'
sarongag	'a pit trap for pigs made by putting pointed bamboo stakes in the river or a pit in the ground'

9. *kabangildan* 'mountainside' is the collective form of the root *bangilid* 'steep mountainside'. Other words associated with mountains are:

alog/takestakes	'valley-like place in the mountain'
bobong	'general term for mountain'
bonggawd	'precipice'
logsongan	'downhill/down mountain'
pagkaalipway	'plateau'
pagkahiping	'hillside'

pagkakasing	'meeting point of several mountain ridges similar to the top or bottom configerations of a squash'
sakahon	'go uphill'
tagaytay/doros	'ridge of mountain'
tangday	'to travel across mountain'
tendà	'descend'
tokaden	'go up mountain'

10. *in-osi* 'bark' is from the root *-osi* 'bark of dog'. When used in the context of hunting, *-osi* includes the semantic components of the dog chasing, cornering, and attacking wild pig or deer.

Other sounds animals make are:

min-ingngà	'sound of carabao'
min-iwik	'sound of pig'
minkarab	'sound of monkey'
min-oringngit	'outcry of wild pig when attacked'
minpatak	'cluck of hen'
mintagaok	'crow of rooster'
naningog	'sound of hornbill'
tiki	'sound of house lizard'

In observing two rabbits the compilers brought to the village and kept there for several months, the Mamanwas often commented about the fact that they made no sound; apparently these were the first animals they had observed with that characteristic.

12. *tao* 'person'. The man described in this sentence was not hurt because of the steep terrain he was standing on when the wild pig stumbled against him causing him to fall. If he would have fallen on level land, the pig would have gored him.

23. *minsinggit* 'scream' from the root word *singgit* 'scream'. By noontime, the one man was hunting separately from his two companions when he heard the barking of a dog as it ran toward him. He saw the dog at the same time he saw the wild pig, and screamed loudly to the other men to come help him.

25. *diri ka kon kapira naiza nga bognoan* lit., 'I don't know how many times he pulled the spear out', is a way of expressing superlative degree.

35. *mapatay* 'die/kill'. When large game like a wild pig or deer are killed, the hunter uses a vine to tie the legs of the dead animal together, then carries the quarry home on his back (*imbaba*), or by means of a head strap (*isay-ong*). When he arrives home the other adults butcher it. When they are finished cleaning it they distribute it in equal shares (*bahinbahin*) among their neighbors.

9 *Maga=antipara•*

CONT,SF,NB=goggles

Fishing with Goggles

By Lucia Amosway (1958)

1. Am=pangantipara• hao ka Domingo. 2. Am=bonò ka
SF,NB=DIST:goggles I,1,S O Sunday SF,NB=spear O
angà dalem ka sapà.
mudfish inside O river/water

1. I went fishing with goggles on Sunday.
2. I speared mudfish under the water.

3. An=dakep• ka angà. 4. Ma=taed ya angà dalem ka
SF,NB=catch O mudfish ST,SF,NB=many T mudfish inside O
batò.
rock

3. I caught mudfish.
4. There were many mudfish under the rocks.

5. Paspas=on pag=dakep kay an=dalagan.
hurry=OF,NB INF=catch because SF,NB=run

5. I hurried and caught them because they will run away (from me).

6. Tohog=on ka oway. 7. Dar=hen ngan=daked ka lagkaw.
string=OF,NB O rattan carry=OF,NB toward.there=up O house

6. I string my catch on a strip of rattan. 7. I carry it up to the house.

8. Hingbisan=on ya angà.
remove.scales=OF,NB T mudfish

8. I remove the scales of the mudfish.

9. Ing=kurini mo ya kardiro mo kay sen-ad=an o• ka
OF,B=come.here II,2,S T pot II,2,S because cook=RF,NB II,1,S O
angà.
mudfish

9. Bring your cooking pot here because I will cook the fish.

10. Min=sepà kita ka angà.
SF,B=chew I,1,PL,IN O mudfish

10. We chewed the mudfish.

Cultural and Linguistic Notes on FISHING WITH GOGGLES

Title. *magaantipara* 'goggles'. The fishing described in this account took place in the Aciga River (see map page vi). The following is a brief description of some of the fishing methods observed by the compilers during the years they lived about thirty meters from this river.

1. *ampangantipara* 'to go fishing using spear and goggles'. The goggles themselves are referred to as *antipara*. The spear (*bidzò*) is a metal wire about fourteen inches long, honed to sharpness on the one end and fired by a rubber band tied to the other end. Children not only make these, but are skilled in using them. They catch mudfish (*angà*), as well as other kinds of small fish (*parao* and *tangad*) and sometimes a small eel (*kasili*) in this way. Both young and adult men occasionally catch larger eels and tuna-like fish (*pigek*) by using a spear gun (*magapamanà*) or a three-pronged fishing spear (*salipit*).

3. *andakep* 'to catch'. The children are lightning quick at catching the fish they have wounded or killed with their fishing spears. This same term is used for the work of the women and children when they gather or scoop up with their bare hands the shrimp (*orabang/balay*) and crabs (*kasag*) found hiding under and around the rocks and grasses along the edges of the river, or in the shallow water below a dam (*peneng/pilpig*) built by the men. A small rattan basket with a lid (*binoot*) is used to collect the fish. Men do most of the work of making a watertight dam (*peneng*) by placing large rocks across a river or stream, then padding them with banana leaves.

Other methods of fishing are:

balantak	'cylindrical shaped bamboo fish trap'
biling	'a large net'
bingwit	'line with hook on a pole'
bongsog	'fish corral built in water along shore of river or lake'

9. *sen-adan o* 'I will cook it.' Children are not only skilled in spearing small fish, but they proceed to clean, cook and eat them as well. While their parents are in the mountain doing the field work, the children fully occupy themselves not only with fishing, but also with laundering their clothing, which they put on a rock to dry in the sun while they continue to enjoy the sport of fishing.

10 _Ya Pag=sakay* nao ka Idro_
T NR=ride II,1,S O airplane

My Airplane Ride

By Lolita Day-om (1966)

1. Ya pag=sakay nao ka idro warà hao ma=haldek
T NR=ride II,1,S O airplane NEG I,1,S ST,SF,NB=afraid
kay sigi hao an=seleng ngam=babà ka mga
because continue I,1,S SF,NB=look toward.there=down O PL
baryo.
small.town

1. When I rode the airplane I was not afraid because I continued to look down at the small town.

2. Piro ya hapit kita an=tagpak ma=sakit ya kanaong
but T almost I,1,PL,IN SF,NB=land ST,SF,NB=pain T IV,1,S
talinga.
ear

2. But when we had almost landed my ears were painful.

3. Hasta ya kanaong sabà diri hao maka=bati.
CONJ T IV,1,S voice/say NEG I,1,S ABL,SF,NB=hear

3. Also I could not hear my voice.

4. Min=laong hao kan Ali* nga, “Na=onò ya kanaong talinga
SF,B=say I,1,S O Ali LK ST,SF,B=what/why T IV,1,S ear
nga diri hao maka=bati ka sabà nao, piro ya sabà mo
LK NEG I,1,S ABL,SF,NB=hear O voice/say II,1,S but T voice/say II,2,S
maka=bati hao?”
ABL,SF,NB=hear I,1,S

4. I said to _Ali_, “Why is it that my ears can’t hear my voice, but your voice I can hear?”

5. Min=laong hao kan Ali nga, “Inday na=pondò* di ya
SF,B=say I,1,S O Ali LK I.do.not.know ST,SF,B=fill CMP T
talinga nao ka hangin* kay diri gazed hao maka=bati.”
ear II,1,S O wind because NEG EMPH I,1,S ABL,SF,NB=hear

5. I said to _Ali_, “I don’t know if my ears are filled with wind because I really can’t hear.”

Cultural and Linguistic Notes on MY AIRPLANE RIDE

Title. *pagsakay* 'ride'. The author of this short story was writing about her forty-five minute flight from the Doña Rosario airstrip located between the municipality of Santiago and the municipality of Cabadbaran (see map page vi) to the study center of the Summer Institute of Linguistics (Nasuli, Malaybalay, Bukidnon). The study center is approximately twenty-five kilometers south of Malaybalay, Bukidnon. The airplane was a single engine fixed-wing aircraft. The cabin was not pressurized, so the pain and deafness (*bengel*) she describes (s. 2) occurred as the plane descended to land.

4. *Ali* was the companion of *Lolita*. Both were teenagers who stayed with the compilers in *sitio* Pangaylan. Both were residents of Pangaylan. *Ali* lived with her grandmother, and *Lolita* lived with her parents.

5. *napondò* 'fill'. This same word is used to describe a container full of water or a sack full of rice or corn.

hangin 'wind', which can range from a mild breeze to a gale. Strong winds, storms, and typhoons are called *bagzò*. A whirlwind is called *onos*.

11 *Ya Pag=oma•*

T NR=swidden

Making a Swidden

By Bonifacio Mones (1956)

1. *Mag=-oma di ngani garas=an dazon* INF,SF=swidden CMP this cut.undergrowth=RF,NB IMM *kay.hastang warà di maka=ireg•.* so.that NEG CMP ABL,SF,NB=steal	1. When we make a swidden the first thing we do is cut down the undergrowth so that no one can steal the place we've chosen.
2. *Pagka=kamhan pag=garas hadhad=an• di* when=finish INF=cut.undergrowth fell.tree=RF,NB CMP *kay.hastang ma=dalì ma=sonog.* so.that ST,SF,NB=quick ST,SF,NB=burn	2. When we finish cutting down the undergrowth we fell the trees so that the undergrowth can be quickly burned off.
3. *Diri pen an=sonog tadtad=en• nami* NEG INC SF,NB=burn slash.into.small.pieces=OF,NB II,1,P,EX *kay.dazaw d=om=alì ka lopà ya mga sagbet.* so.that quick=SF,NB=_ O earth T PL undergrowth	3. Before we burn it we slash the undergrowth into small pieces so that it will burn quickly.
4. *Pagka=kamhan pag=tadtad sonog=on di dazaw* when=finish INF=slash.into.small.pieces burn=OF,NB CMP so.that *ma=horot ya sagbet pag=ka=sonog.* ST,SF,NB=all T undergrowth INF=ST=burn	4. When we are finished slashing it we burn it so that the undergrowth is totally burned off.
5. *Pagka=kamhan pag=sonog dorok=an di.* when=finish INF=burn clear.debris=RF,NB CMP	5. When it is finished burning we clear off the debris.
6. *Pagka=kamhan pag=dorok tamn=an ka bozag• daw* when=finish INF=clear.debris plant=RF,NB O camote and *saging daw tabakò.* banana and tobacco	6. After clearing off the debris we plant camote and bananas and tobacco.
7. *Hinang=an nami ya oma ka la=lagkaw=ay•.* make/do=RF,NB II,1,P,EX T swidden O CV=house=DIM	7. We then build a small house in the swidden.

Cultural and Linguistic Notes on MAKING A SWIDDEN

Title. *pag-oma* refers to making a new clearing for a field using the slash and burn method (*kaingin*). Most of the eleven families living in *sitio* Pangaylan in the 1960s and 1970s made their fields on the steep slopes of a particular mountain north of the *sitio*. The Mamanwa name for the mountain is *Malawmawen*. Although they can plant and harvest any month of the year, it is usually in February that they begin to clear a field. As enumerated in sentence 6, the crops they plant are camote, bananas, and tobacco. In addition, some families also plant eggplant, beans and squash, and the Mamanwas in Toyatoya plant peanuts. It would seem from this list of crops that the Mamanwas would have plenty to eat, but crop failure due to lack of rain or too much rain, crop damage by rats and monkeys, and common thievery reduce most families to subsistence level throughout the year.

1. *warà di makaireg* 'no one can steal the place we've chosen'. Cutting the undergrowth in preparation for felling large trees to clear the area for a field is the equivalent of making prior claim to the area. Although not forcefully taken by another, there was gradual encroachment into the area and at times the Mamanwas were unwittingly deceived into giving up the swidden they had worked hard to cut out of the forest.

2. *hadhadan* 'fell a tree'. Mamanwas use an ax or two-man saw to fell large trees to clear land in the mountains for their fields. If the tree is unusually large, they will build a platform and saw through the trunk from a height of two or more meters. Other tools are a bolo (*lodzò*) and a weeding bolo (*dazopak*), which resembles a garden trowel.

3. *tadtaden* 'slash into small pieces'. Other cutting words are:

hiwà	'slice'
otod	'cut across'
pikas	'cut lengthwise'

6 *bozag* 'camote'. There are more than thirty varieties of camote grown by Mamanwas in both Surigao and Agusan. Some varieties yield a crop in six months, some produce a crop in four months, and still other varieties are ready to harvest in three months. Corn (*mais*) is also planted in a newly cleared area. Both camote and cassava (*kalibri*) are used to make *lidgid*, a food prepared by grating, squeezing out the liquid, adding coconut and sugar, wrapping this mixture in banana leaves, and placing it in a pot half full of water to boil for 30-45 minutes.

7. *lalagkaway* 'small house' formed by reduplication of the initial CV of the word *lagkaw* 'house' with co-ocurrence of the suffix *-ay* 'diminutive'. This small field house is built somewhere on the site of the swidden. It is big enough for several people to sleep in or find shelter when it rains. It is more permanent than the lean-to shelters (*tal-ob*), which Mamanwas quickly construct to sleep in when they are on fishing or hunting trips.

12 *Ya Pag-sakol*
T NR-scrape.out

By Julian Porogoy (1971)

Processing the Pulp of Fishtail Palm Trunk

1. Ya harominta na tao l-in-okon na oway.
T implement NT person/live bend-NR-_ NT rattan

1. The implement a person uses to scrape out the pulp of the fishtail palm trunk is a bent piece of rattan.

2. Ani i-sakol-ay ka otok na pogahan• daw
TD ACCF,NB-scrape.out-NR O brain/center NT fishtail.palm and
kazawan•.
bamboo

2. This is what is used to scrape out the pulp of the fishtail palm trunk and the *kazawan* bamboo trunk.

3. Hal-ot ka naga-gemek siran ka mga otok ka
smooth LIM CONT,SF,B-press I,3,PL O PL brain/center O
sakol.
scrape.out

3. They press the smooth centers when they scrape them out.

4. Paga-gemek-en niran ka sakol kay diri sa ma-kawà
INS,NB-press-OF II,3,PL O scrape.out because NEG REF ST,SF,NB-get
ya ligbenes• kon diri mga gemek ya tanan ka-dakola-en na
T starch if/when NEG PL press T all NR-big-OF,NB NT
otok ka seled na p-in-ikas nga lawas na pogahan.
brain/center O inside NT half-NR-_ LK body NT fishtail.palm

4. They press as they scrape them out because the starch cannot be removed if they don't press all the pulp inside the lengthwise half of the body of the fishtail palm trunk.

5. Pagka-horot kaan na otok na pogahan
when-all soon NT brain/center NT fishtail.palm
heem-an niran ka sapà dalem ka sinebey.
soak-RF,NB II,3,PL O river/water inside O container

5. After they completely remove the pulp of the fishtail palm trunk they soak it in a container of water.

6. Ya omas• na pogahan nga na-gemek nga otok
T soaked.pulp NT fishtail.palm LK ST,SF,B-press LK brain/center
heem-an dalem ka l-in-een nga dalem ka sinebey nga
soak-RF,NB inside O container-NR-_ LK inside O container LK
loa na sarawag.
bark NT betel.nut.palm

6. This soaked pulp, called *omas*, is soaked in a container which is the bark of the (wild) betel nut palm.

7. *Kamhan kogaw=en niran ya omas dizan ka sapà.*
SQ stir=OF,NB II,3,PL T soaked.pulp L_2 O river/water

7. Then they stir the soaked pulp in water.

8. *Kon ma=kitan nga warà di• ya ligbenes dizan ka*
if/when ST,RF,NB=see:_ LK NEG CMP T starch L_2 O
omas i=balibag niran ya omas.
soaked.pulp ACCF,NB=throw.away II,3,PL T soaked.pulp

8. When they see that the starch has separated from the soaked pulp they will throw away the soaked pulp.

9. *Ya ma=bilin dalem ka sinebey sapà koman*
T SF,SF,NB=remain.behind inside O container river/water now
daw ligbenes nga min=tig-a di dalem.
and starch LK SF,B=become.firm CMP inside

9. The part that remains in the container is liquid now and the starch which has now become firm.

10. *Kamhan bo-bo=an niran.*
SQ moisten=RF,NB II,3,PL

10. Then they moisten it.

11. *Polos koman isab ligbenes nga min=tig-a.*
all now ADD starch LK SF,B=become.firm

11. The entire amount is now starch which is firm.

12. *Pag=-oli niran kay-an ka=delem may mga isa=ng*
when=return.home II,3,PL later NR=afternoon EXT PL one=LG
ka bokagon• ya ma=dara.
O basket T ST,SF,NB=carry

12. When they return home in the evening there will be one basketful that they carry.

13. *Pag=dateng niran ka lagkaw lain ya pag=sen-ad kiton*
when=arrive II,3,PL O house different T NR=cook D_2
kay diri ma=sap-=an dalem ka karahà kay iza ka
because NEG ST,SF,NB=river/water=_ inside O skillet because I,3,S O
iton paga=sangkal=an nga makaen.
D_2 INS,NB=fry=RF LK food

13. When they arrive at the house they will cook it in a different way because it cannot be put in water in a skillet because it is food that must be fried in a skillet.

14. *Diri ma=hal-ob iton.* 15. *Diri ma=somal=an.*
NEG ST,SF,NB=roast D_2 NEG ST,RF,NB=cook.in.bamboo.tube=_

14. It cannot be roasted. 15. It cannot be cooked in a bamboo tube.

16. *Piro ya tinai ta kon mag=kaen iton diri*
but T stomach II,1,PL,IN if/when SF,NB=eat D_2 NEG
ma=bosog.
ST,SF,NB=full/sate

16. But when that is our food our stomachs are not full.

17. *Geremay ka ya tinai ta, piro ma=baskeg ya lawas.*
small LIM T stomach II,1,PL,IN but ST,SF,NB=strong T body

17. Our stomachs are small, but our bodies are strong.

18. *Aniton ya gamit•en•en niran kon mag•pista*
TD T use•OF,NB•NR II,3,PL if/when SF,NB•feast
kawandini.
long.ago

18. That is what they used when they had a feast long ago.

19. *Ya s•in•angkal sakt•an ka las-ay na boog.*
T fry•ACCF,B•_ mix•RF,NB O animal.fat NT wild.pig

19. That which is fried is mixed with the fat of the wild pig.

20. *Ya ngaran kiton pista kawandini.pen pag•sangkal•an.*
T name D_2 feast long.ago NR•fry•RF,NB

20. Long ago when they fried it that way they called it a feast.

21. *Ma•himò ya begas kitonhò.*
ST,SF,NB•possible T husked.rice D_2

21. It is possible to have rice with it.

22. *Na•sakt•an ka honlas daw baay.*
ST,RF,B•mix•_ O animal.fat and wild.root

22. It is mixed with animal fat and wild roots.

23. *Ani ya s•in•aket ka pag•sangkal•an.*
TD T mixture•NR•_ O NR•fry•RF,NB

23. That mixture is what was fried.

24. *Kon bozag pen namag•kenet siran ka bozag.*
if/when camote INC SIM,SF,B•mash I,3,PL O camote

24. If there is camote they mash the camote.

25. *Sapa•an iza ka las-ay na boog.*
river/water•RF,NB I,3,S O animal.fat NT wild.pig

25. They moisten it with the fat of the wild pig.

26. *Aniton ya pistah•en•en nami ka Kalinas• nga tag-iza ka*
TD T feast•OF,NB•NR II,1,PL,EX O Kalinas LK owner O
mga ihalas nga makaen.
PL wild LK food

26. That is our feast for *Kalinas*, who is the (spirit) owner of wild food.

27. *Bisan diri kon ihalas ani tag-iza kinihè ya Kalinas.*
even NEG LK wild TD owner D_1 T Kalinas

27. Even though this is not wild (food), *Kalinas* is the (spirit) owner of it.

28. *Ani ka iza.*
TD LIM I,3,S

28. That's the end.

Cultural and Linguistic Notes on PROCESSING THE PULP OF FISHTAIL PALM TRUNK

2. *pogahan* 'fishtail palm' Caryota spp. (Vis. *anibung*).

   kazawan, 'general name for bamboo', but most specifically refers to the armed species, especially *Bambusa spinosa*. The Mamanwas use certain types like *kazali* (Gigantochloa levis) (Vis. *kayali/butung*) and *bongbong* (Schizostachyum lumampao) (Vis. *bulu*) for flooring (*lasà*), walls, rafters, foot-bridges, firewood, and handcrafts.

4. *ligbenes* 'starch which is obtained from palm trunks, especially the *sago* and the *buri* palm' (Wolff:1972). The starch is the same consistency as camote with water extracted. The Mamanwas take this, mix it with coconut and sugar, form it like thin pancakes and fry it.

6. *omas* 'soaked pulp'. After the pulp is scraped out and pressed together it is ready to be soaked in hot water and stirred. The container (*sinebey*) in which hot water is poured over the *omas* is made of the bark of the wild betel nut or *anibon* palm.

8. *wara di* 'negative'. After the *omas* is thoroughly soaked and stirred the edible part of the pulp separates from the unedible part.

12. *bokagon* 'average size woven rattan basket'. Other kinds of baskets:

alat	'rattan pack basket for carrying camote'
balogbog	'large rattan basket for carrying bananas to market'
bangkil	'loosely woven rattan basket for collecting poisonous roots'
ligo	'rice winnowing basket'

26. *Kalinas* 'name of spirit owner of wild food'. This name can also be used for the Supreme Being.

13 ***Ya Pag•gamit ka Nizog• kon Magolay*** T NR•use O coconut if/when vegetable	**The Use of Coconut When Preparing Vegetables**

By Daylinda Enao (1974)

1. *Ka•primiro pen am•pa•kawà hao ka kanaong amà ka* AJR•first INC SF,NB•CAUS•get I,1,S O IV,1,S father O *lahing nga nizog.* mature LK coconut	1. First I'll ask my father to get a mature coconut.
2. *Pag•dateng ka lagkaw kaw-•en nao ya nizog kay* when•arrive O house get•OF,NB II,1,S T coconut because *kanaong bonot•an.* IV,1,S remove.husk•RF,NB	2. When he arrives at the house with it I'll get the coconut because I'll remove the husk.
3. *Pagka•homan pag•bonot boong•on di nao.* when•finish INF•remove.husk break.open•OF,NB CMP II,1,S	3. After removing the husk I'll break open the hard shell of the nut.
4. *Kamhan kanao di nga kagod•on.* SQ II,1,S CMP LK shred•OF,NB	4. Then I'll shred the coconut meat.
5. *Pagka•homan pag•kagod i•betang ka palanggana ya* when•finish INF•shred ACCF,NB•put O basin T *k•in•agod.* shredded.meat•NR•_	5. After shredding it I'll put it in a basin.
6. *Kamhan betang•an disab ka sapà nga dowa•ng ka tasa.* SQ put•RF,NB ADD O river/water LK two•LG O cup	6. Then I'll put two cups of water on it.
7. *Pagka•kamhan kepeg•an di dazaw ma•kawà ya sapal.* when•finish squeeze•RF,NB CMP so.that ST,SF,NB•get T residue	7. When that is finished I'll squeeze it to get the residue.
8. *Pagka•homan pag•kepeg i•lonod ya gatà ka* when•finish INF•squeeze ACCF,NB•put.into T coconut.milk O *kanaong g•in•olay nga kalobasa.* IV,1,S cut.up.vegetable•NR•_ LK squash	8. When finished squeezing it I'll put the coconut milk in squash which has been cut up.

9. *Na, ya kalobasa nga kanaong g•in•olay*
NIF T squash LK IV,1,S cut.up.vegetable•NR•_
im•pa•ka•lotò nao naa ayhà nao i•lonod ya
OF,F•CAUS•ST•cook II,1,S HORT then II,1,S ACCF,NB•put.into T
gatà.
coconut.milk

9. Now I'll cook the squash vegetable that I have prepared, then I'll put the coconut milk into it.

10. *Garing ka pag•lonod mga dowa•ng ka minoto*
origin O INF•put.into PL two•LG O minute
haon•on di dazon.
remove.from.fire•OF,NB CMP IMM

10. From the time I put it in, after two minutes I'll immediately remove it from the fire.

11. *Diri di pag•pa•bokal•en pag-isab ya golay nga*
NEG CMP INF•CAUS•boil•OF ADD T vegetable LK
im•betang•an di ka gatà.
RF,B•put•_ CMP O coconut.milk

11. The vegetable into which coconut milk has been placed is not boiled again.

12. *Kon lonod•an ka gatà diri ma•gamit ka*
if/when put.into•RF,NB O coconut.milk NEG ST,SF,NB•use O
mantikà.
cooking.oil

12. When you put coconut milk into vegetable you don't use cooking oil.

13. *Kon dowa•ng ka oras ya pag•sen-ad ka gatà*
if/when two•LG LIM hour T NR•cook O coconut.milk
ma•hinang di nga lana isa•ng ka botiliya•hay ya
ST,SF,NB•make/do CMP LK oil one•LG LIM bottle•DIM T
ka•seld•an kon ma•hinang nga lana.
NR•contain•RF,NB if/when ST,SF,NB•make/do LK coconut.oil

13. When you cook coconut milk for two hours it becomes one bottle of coconut oil when you make coconut oil.

14. *Ma•himò ya latik.*
ST,SF,NB•possible T brown.residue

14. It is possible to get a brown residue.

15. *Ya kalibeg na gatà ani ya ma•hinang*
T brown.substance NT coconut.milk TD T ST,SF,NB•make/do
nga latik.
LK brown.residue

15. The brown substance of the coconut milk is what makes the brown residue.

16. *Singed ka kamay nga ma•dazaw pag•tilaw kon*
like O brown.sugar LK ST,SF,NB•good INF•taste if/when
kan•en.
eat•OF,NB

16. It is like brown sugar which tastes good when you eat it.

Cultural and Linguistic Notes on THE USE OF COCONUT WHEN PREPARING VEGETABLES

Title. ***nizog* 'coconut'. Sometimes Mamanwas are the caretakers of the coconut planted by lowlanders. They do the climbing, husking, removing the meat, and drying. They also transport the copra from the mountain to the lowlands for selling. The Mamanwa tenant is paid for these specific tasks. In addition he is given ½ share of the selling price. Currently it is two pesos per kilo. The price has not gone above eleven pesos per kilo in the past thirty five years.**

Names of stages of growth of a coconut and parts of the coconut tree:

baong	'hard shell of nut'
bara	'iron instrument with sharp point used for removing dried coconut meat from the shell'
beteng	'young coconut having soft meat and lots of water'
boang	'hollow nut'
bonot	'coconut husk'
buwà	'spongy growing shoot inside nut, which is produced prior to sprouting.' It is good to eat.
dahon/lokay	'palm frond'
dolo	'upper part of trunk'
gamot	'roots'
gonot	'fiber that encloses the new leaf, which later on hangs down from the leaf'
kapon-an	'larger part of lower trunk'
kopra	'dried coconut meat, reddish-brown in color and rubbery in consistency'
koprasan	'hut where copra is made'
lahing	'mature/ripe coconut'
lamaw	'coconut cocktail which is a mixture of coconut water, scraped coconut meat, sugar, and condensed milk'
lana	'coconut oil which is made from boiling coconut milk for two hours. It is also extracted from dried coconut meat.'
latik	'brown granular residue, after the oil has been cooked from the coconut milk'
lawas	'trunk'
mantikà	'cooking oil made from coconuts'
nizog	'coconut, generic'
odlot	'unopened, still yellowish leaf'
onod	'coconut meat'
paka	'midrib of palm frond; the whole palm frond'
posaw	'buds that are tapped to make palm toddy'
potot	'very young coconut which is smaller than *beteng*, and has no meat yet, only water'
sahà	'seedling'
sangotan	'coconut palm from which one obtains palm toddy'
sapà	'coconut water'
sapal	'coconut meat from which water has been removed'
sayad	'curved knife used to tap buds or to pick coconuts'
tangga	'step cut into trunk for climbing'
tebà	'palm toddy'
tengeg	'mangrove bark which is put in palm toddy to make it red'
tokog	'ribs of leaflets'

Verbs associated with coconuts:

magbonot	'to remove husk from coconut'
magboong	'to break open nut in order to get water'
magkagod	'to scrape out coconut meat'
magkepeg	'to squeeze water from coconut meat'
magtonggang	'to tap bud of coconut to get palm toddy'
maglana	'to make coconut oil'
maggatà	'to make coconut milk'
magsangot	'to collect palm toddy from coconut tree'
maglogit	'to extract coconut meat from shell in making copra'

Uses of the Nut: Other than making *copra*, the coconut can be used in many other ways. Cooking oil (*lana*) is made by heating the grated, white coconut meat. The firm particles stay in the bottom of the cooking container, and the pure oil is above when the water is evaporated. Water from the young coconut (*beteng*) is sometimes used for dextrose.

In text 14, the narrator explains how to make coconut milk (*gatà*) to use in cooking. To the grated meat some water is added. Then when it is squeezed, a milky, oily liquid comes out. There are many different ways for using it in cooking. When the coconut milk is continually cooked, two by-products result: oil, and a sweet tasting brown granular residue called *latik* (Vis. *lunuk*).

Mamanwas use coconut milk to shampoo their hair. The milk is squeezed onto their hair and rubbed in. After five to ten minutes the hair is rinsed.

Finely grated coconut meat, or thin strips, can also be cooked with spices and served as a dish with rice.

Uses of Other Parts of the Palm: The roots are used for medicine for malaria.

The trunk may be used for posts and crossbeams in more temporary buildings like a *koprasan*. The trunk is not durable enough for regular house posts or beams, but strong enough for foot bridges. The trunk is sometimes used for firewood.

The big midrib (*paka*) also makes a very good firewood.

The ribs of the leaflets (*tokog*) are used to make stick brooms, and small baskets.

The leaves are frequently used for thatching (*atep*) and making walls (*solirap*). The big midrib is sliced off and the leaf split in half, then the leaflets are woven.

Children make small balls out of the leaflets.

The unopened, still yellowish leaf (*adlat*) is used for decoration of the altar on which offerings to the spirits are placed.

The husk (*bonot*) is sawn in half and used for polishing floors. The hollow nut (*boang*) is also used for this.

The hard shell of the nut (*baong*) is used as a container for just about anything: to dish out rice, as a bowl, as a dipper for water (*paza*), etc. The hard shell of the nut is also burned to make charcoal (*orin*).

14 *Ya Maga•baay•*

T CONT,SF,NB•poisonous.root

Processing Poisonous Roots For Food

By Julian Porogoy (1960)

1. Iyang mga tao namag•sabet siran nga siran D_2 PL person/live SIM,SF,B•agree I,3,PL LK I,3,PL *maga•baay.* CONT,SF,B•poisonous.root	1. Those people agreed together that they would gather poisonous roots.
2. *Min•laong iyang isa•ng ka tao, "Mamanaw di kita* SF,B•say D_2 one•LG O person/live DIST,SF,NB:go CMP I,1,PL,IN *mazo ey kay maga•lokad kita ka baay."* II,2,PL ATTN because CONT,SF,NB•dig.up I,1,PL,IN O poisonous.root	2. The one person said, "Let's go now because we'll dig up poisonous roots."
3. *Min•laong ya isa kaniran, "E.e.ey."* SF,B•say T one III,3,PL AFFIR	3. The one said to them, "Yes."
4. *Siran dazon namanaw siran.* I,3,PL IMM DIST,SF,B:go I,3,PL	4. They immediately left.
5. *Kada isa min•panaw ngaro ka mga ka•poro-poro•an.* each one SF,B•go DIR_3 O PL COL•island•_	5. Each one went there to the small islands (located in the Aciga river).
6. *T•em•engteng pen siran masara•ng ka•baaz•an•.* see•SF,NB•_ INC I,3,PL very•LG COL•poisonous.root•_	6. As they were still looking about they saw lots of poisonous roots.
7. *Dazon siran nan•lokad.* IMM I,3,PL SF,B•dig.up	7. They immediately dug them up.
8. *Pag•panga•ponò ka na kanirang mga balogbog• min•laong ya* when•DIST,PL•fill LIM NT IV,3,PL PL large.basket SF,B•say T *isa, "Mamanaw di kita mazo kay am•balik pen* one DIST,SF,NB:go CMP I,1,PL,IN II,2,PL because SF,NB•return INC *kita."* I,1,PL,IN	8. After filling their large baskets with them the one said, "Let's go now because we'll return yet."
9. *Min•laong ya tao nga, "P•om•anaw di kita mazo."* SF,B•say T person/live LK go•SF,NB•_ CMP I,1,PL,IN II,2,PL	9. The other person said, "Let's go now."

10. Pag•dateng niran ka lagkaw niran ma•taed ya
when•arrive II,3,PL O house II,3,PL ST,SF,NB•many T
kanirang ka•baaz•an.
IV,3,PL COL•poisonous.root•_

10. When they arrived at their houses they had many poisonous roots.

11. Kada isa mim•balik pen ka pag•pan•lokad.
each one SF,B•return INC O NR•DIST•dig.up

11. Each one returned yet to dig up more poisonous roots.

12. Ma•tipon ya kanirang mga l•in•okad may
ST,SF,NB•gather T IV,3,PL LK dig.up•ACCF,B•_ EXT
an•tolong ka balogbog, may an•opat•.
SF,NB•three•LG O large.basket EXT SF,NB•four

12. Gathering together what they had dug up, there were some with three large basketsful, there were some with four.

13. Pagka•delem•delem ka kiza nang•gabok• siran ka
when•CRD,DIM•afternoon LIM D_2 SF,B•firewood I,3,PL O
paga•andam niran ka pagka•konsilem ka.
INS,SF,NB•prepare II,3,PL O time•tomorrow LIM

13. Toward late afternoon they collected firewood to prepare for tomorrow.

14. Masara•ng gabok ya ma•kawà niran ka paga•init ka
very•LG firewood T ST,SF,NB•get II,3,PL O INS,SF,NB•heat O
sapà.
river/water

14. They collected a large amount of firewood to heat water.

15. Pagka•masiselem ka min•sogod di siran pag•pamarot ka
when•morning LIM SF,B•start CMP I,3,PL INF•DIST:peel O
mga baay.
PL poisonous.root

15. In the early morning they started to peel the poisonous roots.

16. Pagka•kamhan ka pag•pamarot niran ka mga baay
when•finish LIM INF•DIST:peel II,3,PL O PL poisonous.root
mim•pangawà di siran ka dahon• kay paga•samlig niran ka
SF,B•DIST:get CMP I,3,PL O leaf because INS,SF,NB•line II,3,PL O
in•-ilab•.
NR•slice

16. After they had finished peeling the poisonous roots they got (banana) leaves for lining the hole where the sliced roots will be placed.

17. Pag•pangawà ka na dahon min•sogod di siran pag•-ilab.
when•DIST•get LIM NT leaf SF,B•start CMP I,3,PL INF•slice

17. After they had gotten the banana leaves they started to slice it.

18. Warà pen mag•-edto sega kamhan di niran.
NEG INC SF,NB•noon sun finish CMP II,3,PL

18. When it was not yet noon they were finished.

19. *Ani disab ani tarabaho niran ya ming=kabot• ka lopà nga*
TD ADD TD work II,3,PL T SF,B=dig.hole O earth LK
paga=betang=an ka baay.
INS,NB=put=RF O poisonous.root

19. Digging a hole in which to place the poisonous roots is also their work.

20. *Pagka=kamhan ka pag=kabot in=samlig=an isab niran ka*
when=finish LIM INF=dig.hole RF,B=line=_ ADD II,3,PL O
dahon.
leaf

20. After they had finished digging they also lined the hole with leaves.

21. *Pagka=kamhan im=betang niran dalem ya mga in=-ilab.*
when=finish OF,B=put II,3,PL inside T PL NR=slice

21. Having finished they placed the sliced poisonous roots in the hole.

22. *Min=laong disab ya mga tao, "Pag=haring di kamo*
SF,B=say ADD T PL person/live IMP,SF=kindle.fire CMP I,2,PL
ka gabok kay maga=sogod di kita pag=-init."
O firewood because CONT,SF,NB=start CMP I,1,PL,IN INF=heat

22. The people also said, "Kindle the firewood because we will start to heat it (the water)."

23. *Pag=laga ka na gabok nanag-eb di*
when=aflame LIM NT firewood DIST,SF,NB:fetch.water CMP
siran.
I,3,PL

23. When the firewood was aflame they fetched water.

24. *Pag=sobo ka na sapà in=-asag=an• ya mga*
when=boil LIM NT river/water RF,B=pour.from.container=_ T PL
in=-ilab dalem ka rongag.
NR=slice inside O hole

24. When the water was boiling they poured it on to the sliced poisonous roots in the hole.

25. *Warà pen mag=-alas kuwatro ya baay na=patay*
NEG INC SF,NB=hour four T poisonous.root ST,SF,NB=die/kill
di ya kalaya na baay.
CMP T poison NT poisonous.root

25. When it was not yet four o'clock the poison in the poisonous roots was killed.

26. *Pagka=patay ka na baay in=sampen=an dazon niran ya*
when=die/kill LIM NT poisonous.root RF,B=cover=_ IMM II,3,PL T
rongag nga pasò.
hole LK heat

26. When the poison in the poisonous roots was killed they immediately covered the hole which was hot now.

27. *In=dat-og=an ka mga batò kay kon h=om=ongaw*
RF,B=weigh.down=_ O PL rock because if/when escape=SF,NB=_
ya ka=pasò maka=hilo ka tao.
T NR=heat ABL,SF,NB=poison O person/live

27. They weighed it down (the cover) with rocks because if the heat escapes it can poison people.

28. *Pagka•masiselem kasab kiza namag•laong disab ya mga*
when•morning ADD D_2 SIM,SF,B•say ADD T PL
tao, "Panaw di kita kay maga•kawà di
person/live go CMP I,1,PL,IN because CONT,SF,NB•get CMP
kita ka baay ta."
I,1,PL,IN O poisonous.root II,1,PL,IN

28. When it was morning the people said to each other, "Let's go now because we'll get our poisonous roots."

29. *Ya iba min•dara ka mga balogbog nga paga•betang•an*
T companion SF,B•carry O PL large.basket LK INS,NB•put•RF
ka in•-ilab.
O NR•slice

29. Some carried large baskets into which the sliced poisonous roots had been placed.

30. *Ya iba mga banig• daw mga tameng.*
T companion PL sleeping.mat and PL sheet

30. Others brought their sleeping mats and muslin sheets.

31. *Pag•dateng niran doro ka sapà im•pilpig•an• niran*
when•arrive II,3,PL L_4 O river/water RF,B•dam•_ II,3,PL
ka batò.
O rock

31. When they arrived at the river they made a dam with rocks.

32. *Pag•kamhan im•beklad niran ya banig.*
when•finish OF,B•open II,3,PL T sleeping.mat

32. When they were finished they opened the sleeping mats.

33. *Pag•kamhan ka na baay in•heem•an• niran ka*
when•finish LIM NT poisonous.root RF,B•soak•_ II,3,PL O
kanirang mga banig.
IV,3,PL PL sleeping.mat

33. When they were finished they soaked the poisonous roots in their sleeping mats.

34. *Pag•kamhan ka in•hamsaw•an niran ya baay.*
when•finish LIM RF,B•stir•_ II,3,PL T poisonous.root

34. When that was finished they stirred the poisonous roots.

35. *Hamsaw•an niran ka alas otso.*
stir•RF,NB II,3,PL O hour eight

35. They stirred until eight o'clock.

36. *Balik•en niran pag•hamsaw kon alas dosi disab.*
return•OF,NB II,3,PL INF•stir if/when hour twelve ADD

36. They returned to stir it when it was twelve o'clock.

37. Pagka•alas kuwatro kiza isab im•balik di niran pag•hamsaw
when•hour four D_2 ADD OF,B•return CMP II,3,PL INF•stir
kay ani pag•hamsaw kay ya maka•hilo dazaw
because TD INF•stir because T ABL,SF,NB•poison so.that
om•awas dakoza ka baay.
SF,NB•pour.out L_3 O poisonous.root

37. When it was four o'clock they returned to stir it because the reason for stirring is so that the poison will drain out of the poisonous roots.

38. Iton nga baay kanang ka•anget na
D_2 LK poisonous.root for.purpose.of NR•endure NT
maga•tarabaho ka iton kay ya sapà dakolà ya
CONT,SF,NB•work O D_2 because T river/water big T
ma•kawà daw ya gabok.
ST,SF,NB•get and T firewood

38. Preparing poisonous roots (for food) is only for those who can endure hard work because large amounts of water and firewood are gotten.

39. Izang tanan kon ma•warà ya isa diri
D_2 all if/when ST,SF,NB•refuse/none T one NEG
ma•himò pag•baay.
ST,SF,NB•possible NR•poisonous.root

39. If any one of these things is missing, you cannot process the poisonous roots.

40. Kon iko mag•baay hena-henà daan nga diri
if/when I,2,S SF,NB•poisonous.root thought beforehand LK NEG
kon arò ko ka sapà daw gabok.
LK far I,2,S O river/water and firewood

40. If you are going to make poisonous roots, you think beforehand whether or not you are far from water and firewood.

41. Kon arò ko kizang tanan maga•lised ko.
if/when far I,2,S D_2 all CONT,SF,NB•difficult I,2,S

41. If you are far from them all, you will have difficulty.

Cultural and Linguistic Notes on PROCESSING POISONOUS ROOTS FOR FOOD

Title *magabaay* 'gather poisonous roots for food' from *baay* 'poisonous root'. According to this story, the participants collected these on small islands located in the Aciga River. They are also found in abundance in second growth forests. The Mamanwas refer to the roots as *baay* in their untreated state, as well as after they have been sliced, soaked in hot water overnight, and soaked and stirred in the shallow water at the side of the river the following day. When fried with cooking oil these roots taste very much like fried potatoes.

6. *kabaazan* 'poisonous roots, in the collective sense' from *baay*. For discussion of conditions under which *y* changes to *z* with word bases containing final *y*, see text 1, cultural note 2.

8. *balogbog* 'large basket which is carried by shoulder or head straps.' On occasions when the compilers observed their Mamanwa neighbors using baskets for carrying *baay*, they used a special basket called *bangkil*, which was not as tightly woven as the *balogbog* or *alat* baskets.

12. *anopat* 'four'. This is an example of an existential parallel sentence typically found in the background information of narrative discourse, 'there were some who gathered three large

basketsful, there were some who gathered four.' Unlike gathering camote, which is done on a daily basis for one's family, gathering poisonous root is communal work, since it requires hard work to prepare the roots for eating. This work of preparing the poisonous roots for eating is done near a shade tree or under a house.

13. *nanggabok* 'firewood'. This sentence talks about getting firewood, introducing the subject of the hard work required to prepare poisonous roots for eating. According to sentence 14 large amounts of firewood must be gathered in order to heat large amounts of water to pour over the poisonous root. The last paragraph of this account (s. 38-41) again talks about this, and advises that the project should not be undertaken if one is located in a place where firewood and water are not readily available.

16. *dahon* 'leaf'. Leaves from the banana plant are used to line the hole into which the sliced poisonous root is placed. The overlapped banana leaves withstand the hot water that is poured onto the poisonous roots, and prevent the ground from making the roots dirty and unfit for eating.

in-ilab 'that which is sliced' from *-ilab* 'to slice'. The women use a section of bamboo, which has been cut in half lengthwise, and has a very narrow three inch piece cut out of it, to slice the poisonous roots, which they have already peeled. The homemade slicer is supported by a bamboo frame to which it is tied, and is very sharp so the slicing goes quickly.

19. *ya mingkabot* 'the digging of a hole' from *kabot* 'to dig'. A hole about one meter deep is dug near the place where the women have sliced the poisonous roots. The banana leaves which line the hole are overlapped to make sure they contain the hot water that is poured over the poisonous roots.

24. *in-asagan* 'pour large amount of water from a container'. The containers used to heat the water are large rice pots, so the men are the ones to remove these from the fire and pour the water onto the sliced poisonous roots in order to kill the poison (*kalaya*). For three or four hours the sliced roots soak in the hot water. Then the banana leaves that extend above the hole are folded over the top of the sliced roots. The reason given for doing this is that the escaping heat may possibly poison people (s. 27). The sliced roots are kept covered in the hole overnight.

30. *banig* 'woven sleeping mat', which in this account is used to hold the sliced roots while they soak in the shallow water at the side of the river. The *tameng* 'sleeping sheet' or preferably a mosquito net (*pabizon*) overlays the mat and holds the sliced roots, so that it's easy to transfer them from the river to the house.

31. *impilpigan* 'make a dam by the side of the river' from *pilpig* 'dam made to cause the water at the side of a river, or small branch of a river to recede, leaving a pool of slowly flowing water.' This slowly flowing water washes the poison away. If the poison is not thoroughly removed it causes dizziness when eaten. The antidote is adding coconut and sugar, which makes the *baay* very palatable. A dam built all the way across a larger river is called a *peneng* (see text 9, c.n. 3).

33-34. *inheeman* 'soak' and *inhamsawan* 'stir'. Soaking and stirring are the processes that are repeated at the side of the river from 8:00 A.M. until 4:00 P.M. to ensure that the poison is completely washed out of the roots.

15 *Ya Pina=ka=mahal ani ya Pag=mamà•*
T CAUS,SF,B=ST=value TD T. NR=chew.betel.nut

The Value of Chewing Betel Nut

By Julian Poregoy (1960)

1. Ya madazaw nga ispirito• ani naga=toldò ka mga
T good LK spirit TD CONT,SF,B=teach O PL
ka=malaas=an nga, "Kamo mag=mamà kamo singed
COL=old.person=_ LK I,2,PL IMP,SF=chew.betel.nut I,2,PL like
kanami nga maga=panmamà.
III,1,PL,EX LK CONT,SF,NB=DIST:chew.betel.nut

1. The good spirit was the one who told the old people, "You chew betel nut like us who chew betel nut.

2. Kay ya maga=mamà ma=rig-en• ya
because T CONT,SF,NB=chew.betel.nut ST,SF,NB=strong.structure T
ngipen daw ya kanirang hinawa ma=rig-en.
teeth and T IV,3,PL breath ST,SF,NB=strong.structure

2. Because those who chew betel nut, their teeth and breath are strong.

3. Maka=baskeg ka mga lawas daw mga ogat.
ABL,SF,NB=strong O PL body and PL blood.vessel

3. It makes their bodies and blood vessels strong.

4. Kay mag=seleng ko ka diri kon mga
because IMP,SF=look I,2,S O NEG LK PL
ma=hi=mamà.
ST,SF,NB=HAB=chew.betel.nut

4. Because you look at those who do not habitually chew betel nut.

5. Diri maga=pamothò ya kanirang ogat.
NEG CONT,SF,NB=DIST:appear T IV,3,PL blood.vessel

5. Their blood vessels don't protrude.

6. Piro ya mga hi=mamà ya kanirang ogat
but T PL HAB=chew.betel.nut T IV,3,PL blood.vessel
maga=pamothò kay ya kanirang ogat=an
CONT,SF,NB=DIST:appear because T IV,3,PL blood.vessel=COL
paga=sohot=on na mga ka=pasò•.
INS,NB=penetrate=OF NT PL NR=heat

6. But those who habitually chew betel nut, their blood vessels protrude because their blood vessels are penetrated by the heat.

7. Ya lawas niran ma=baskeg. 8. Ya ngipen niran
T body II,3,PL ST,SF,NB=strong T teeth II,3,PL
ma=rig-en.
ST,SF,NB=strong.structure

7. Their body will be strong. 8. Their teeth will be strong.

9. Kon wara•y makaen maka•tabang kamazong ka ka•bengtas.
if/when NEG•T food ABL,SF,NB•help IV,2,PL O NR•hungry

9. When you have no food it allays your hunger.

10. Ya soro-sorò mazo diri ma•ayri•han• na ka•tignaw kay ani
T stomach II,2,PL NEG ST,RF,NB•air•_ NT NR•cold because TD
naga•helet ya ka•pasò.
CONT,SF,B•close.off T NR•heat

10. Cold air will not get into your stomach because it is closed off by the heat from the betel nut chew.

11. Ya mga ba-bà• mazo diri am•bahò.
T PL mouth II,2,PL NEG SF,NB•odor

11. Your mouth will not smell bad.

12. Piro ya diri maga•mamà ya kanirang mga ba-bà
but T NEG CONT,SF,NB•chew.betel.nut T IV,3,PL PL mouth
kon diri gazen•en maga•bahò ya ba-bà niran."
if/when NEG good•OF,NB CONT,SF,NB•odor T mouth II,3,PL

12. But those who don't chew betel nut their mouths, if they don't make them good, will smell bad."

13. Ya kanirang mga harominta ka pag•mama•an ya
T IV,3,PL PL implement O INF•chew.betel.nut•NR T
primiro sosò•. 14. Kaw-•en niran ya onod.
first small.snail get•OF,NB II,3,PL T meat

13. The implements for making betel nut chew are first a small snail with a thin shell. 14. They remove the meat.

15. Pagka•kaw-•i haring•an niran.
when•get•RF burn.shell•RF,NB II,3,PL

15. After removing it they burn the shell.

16. Kabkab•an isab niran kay kon diri kabkab•an diri
fan•RF,NB ADD II,3,PL because if/when NEG fan•RF,NB NEG
am•poti, diri ma•himò ma•apog.
SF,NB•white NEG ST,SF,NB•possible ST,SF,NB•lime

16. They fan it because if they don't, it won't become white, and it won't become lime.

17. Daw mam-•en daw dahon na bozò kon
and chew.betel.nut•OF,NB and leaf NT betel.nut.leaf if/when
ma•warà ya isa diri ma•himò ka
ST,SF,NB•refuse/none T one NEG ST,SF,NB•possible O
m•in•amà daw laget• diri siran ma•himò.
chew.betel.nut•NR•_ and tobacco.chew NEG I,3,PL ST,SF,NB•possible

17. And if either the betel nut or the leaf of the betel nut are missing, it is not possible to make the betel nut chew.

18. Siran p•om•anaw ka ma•deglem pen, warà pen pamahaw.
I,3,PL go•SF,NB•_ O ST,SF,NB•dark INC NEG INC breakfast

18. They go off when it's still dark, having had no breakfast.

19. Magkadelemay diri siran bengtas•en kay ani
late.afternoon NEG I,3,PL hungry•OF,NB because TD
maka•rig-en ka hinawa niran ya pag•mama•an.
ABL,SF,NB•strong.structure O breath II,3,PL T INF•chew.betel.nut•NR

19. By late afternoon they are not yet hungry because the betel nut chew is what makes their breath strong.

20. Siran min•laong, "Kon diri maka•kaen ka makaen
I,3,PL SF,B•say if/when NEG ABL,SF,NB•eat O food
waray.bali basta ya m•in•amà nga diri pag•kabsan daw
never.mind EMPH T chew.betel.nut•NR•_ LK NEG NR•consume and
laget."
tobacco.chew

20. They say, "When you can't eat food it doesn't matter, just so the betel nut and tobacco chew are not consumed."

21. Siran wara•y pag•zaget ka mga makaen ani.kay
I,3,PL NEG•T NR•interest.in O PL food only.one
pina•ka•mahal ya pag•laget daw pag•mamà.
CAUS,SF,B•ST•value T NR•chew.tobacco and NR•chew.betel.nut

21. They aren't interested in food, they only value the chewing of betel nut and tobacco.

22. Siran diri an•tabakò kay ma•taed ya
I,3,PL NEG SF,NB•smoke.tobacco because ST,SF,NB•many T
mga tao na•hinabakiro.
PL person/live ST,SF,B•HAB:smoke.tobacco

22. They don't smoke tobacco because there are many people who habitually smoke tobacco.

23. Ya kanirang mga ngipen moron pen siran mga hingò di kay
T IV,3,PL PL teeth young INC I,3,PL PL loose CMP because
ya aso na tabakò maka•tapok ka ngipen.
T smoke NT tobacco ABL,SF,NB•rotten O teeth

23. Even though their teeth are still young, they are loose already because the smoke of the tobacco makes their teeth rotten.

24. Ma•taed di ya mga hinabakò diri
ST,SF,NB•many CMP T PL HAB:smoke.tobacco NEG
an•dogay ya ngipen niran, piro ya hi•mamà kon
SF,NB•long.time T teeth II,3,PL but T HAB•chew.betel.nut if/when
ma•gazon ka pag•-aligra ka ngipen niran, mga borokò di
ST,SF,NB•good O NR•care.for O teeth II,3,PL PL hunchback CMP
peteng ya hawak niran.
LIM T waist II,3,PL

24. There are many who habitually smoke tobacco whose teeth do not last long, but those who habitually chew betel nut if they take good care of their teeth, only their backs will become hunched with age.

25. Ya ngipen pag•ka•rig-en ka.
T teeth NR•ST•strong.structure LIM

25. Their teeth will be strong yet.

26. *Ini nga ngipen niran dara di niran ka pagka-patay, diri mga*
D_1 LK teeth II,3,PL carry CMP II,3,PL O time-die/kill NEG PL
hingò.
loose

26. They will have their teeth until they die, and they won't become loose.

Cultural and Linguistic Notes on THE VALUE OF CHEWING BETEL NUT

Title. *pagmamà* 'betel nut'. Mamanwas chew betel nut extensively and plant the *areca* nut palm (*Areca catechu*) in order to maintain a constant supply. Sharing betel chew is an important sign of friendship, and makes it easy for strangers to get acquainted. Mamanwas chew betel nut like chewing gum and carry the quid in their cheeks. Betel chewing also serves as an appetite depressant. See sentences 9,19 where the narrator claims that betel chew can help when one is hungry.

1. *madazaw nga ispirito* 'helpful spirit'. See Appendix I.2.1.1 for a list of helpful spirit beings. According to the narrator, the most significant reason for betel chewing is that the good spirits were the first to instruct people to do this.

2. *marig-en* 'strong' is used in reference to teeth and breath. In sentence 3 *mabaskeg* 'strong' is used in reference to body and blood vessels, all of which are said to be made strong from betel chewing. According to sentence 5, protruding blood vessels are viewed as strong blood vessels.

6. *kapasò* 'heat'. The so-called heat from the betel chew is viewed as that which penetrates the blood vessels causing them to expand, as well as preventing hunger pangs. If a Mamanwa chews betel nut, he can go without food from early morning until night.

10. *maayrihan* 'cold air in the stomach'. According to the narrator, heat from the betel chew prevents cold air from entering one's stomach.

11-12. *ba-bà 'mouth'*. Since betel chew has astringent properties, it is viewed as a mouth antiseptic.

13. *sosò* 'small snail with thin shell' is the shell of choice as the source for lime needed to mix with the betel chew because it's easily burned. The lime is kept in a small bamboo container. The small sling basket used to hold the betel nut and *bozò* leaf is called a *kazipi* or *malam-anan*.

17. *laget* 'tobacco chew'. The Mamanwas frequently mix tobacco chew with betel chew, so this word can refer to the combined mixture as well. Use of betel nut by school-age children is gradually disappearing. Candy is the substitute.

16 *Ya Pag=hinang ka Lagkaw•*

T NR=make/build/do O house

Building a House

By Felicia Enao (1974)

1. *Panan-og=an mo hao kon onhon sa mazo*
tell.story=RF,NB II,2,S I,1,S INT how REF II,2,PL
pag=hinang mazo ka bag-ong lagkaw.
INF=make/build/do II,2,PL O new house

1. I will tell you how to build a new house.

2. *Kon an=hinang si Arà ka lagkaw maga=hena-henà*
if/when SF,NB=make/build/do T Ara O house CONT,SF,NB=think
ka plano ka lagkaw. 3. Ang=kawà ka lansang.
O plan O house SF,NB=get O nail

2. When *Arà* builds a house he thinks about a plan for the house.
3. He gets nails.

4. *Kon wara=y kowarta ang=kawà ka oway kay i=eket.*
if/when NEG=T money SF,NB=get O rattan because ACCF,NB=tie

4. If there's no money for nails, he will get rattan for tying the house frame together.

5. *An=-andam disab ka taligkahoy.*
SF,NB=prepare ADD O wood.for.framework

5. He will also prepare round wood for the framework.

6. *An=sangkap di isab ka ogdok daw mga galgalen.*
SF,NB=gather CMP ADD O cornerpost and PL floor.frame

6. He will also gather cornerposts and wood for the floor frame.

7. *Kamhan an=-andam isab ka pawod•.*
SQ SF,NB=prepare ADD O sewn.nipa.palm.leaf

7. Then he will also prepare sewn nipa palm leaves.

8. *Kon warà ya pawod ang=kawà ka tikel.*
if/when NEG T sewn.nipa.palm.leaf SF,NB=get O rattan.palm.leaf

8. If there are no sewn nipa palm leaves, he will get rattan palm leaves.

9. *Andam ka tanan.*
prepare O all

9. He will prepare all these things.

10. *Am=bantay iza ka bolan kon ono ya*
SF,NB=watch I,3,S O moon/month if/when what/why T
ma=dazaw nga i=ogdok.
ST,SF,NB=good LK ACCF,NB=cornerpost

10. He will watch the moon to observe what time is good for placing the cornerposts.

11. Daw kon diri bag-ong sebang ya i•ogdok.
and if/when NEG new new.moon T ACCF,NB•cornerpost

11. And not place the cornerposts when the moon is new.

12. Kamhan mag•pili iza ka aldaw nga ma•dazaw.
SQ SF,NB•choose I,3,S O day LK ST,SF,NB•good

12. Then he will choose the day which is good.

13. Ya ma•dazaw ani ya Martis, kon diri Howibis lamang.
T ST,SF,NB•good TD T Tuesday or NEG Thursday LIM

13. A good day is Tuesday, if not then Thursday.

14. Kay singed ka am•pili ko ka diri kon ma•onga.
because like O SF,NB•choose I,2,S O NEG LK ST,SF,NB•bad

14. Because you need to choose a day which is not bad.

15. Itong ma•onga singed ka sigi maga•ka•sakit•an daw
D_2 ST,SF,NB•bad like O continue CONT,NB•ST•sick•RF and
sigi maga•ka•mola•han.
continue CONT,NB•ST•corpse•RF

15. Those days which are bad are when people are sick and die.

16. Ya bolan nga Marso ya diri i•ka•tadek
T moon/month LK March T NEG ACCF,NB•ABL•house.frame
kay ma•onga singed ka ma•gahi nga bolan
because ST,SF,NB•bad like O ST,SF,NB•difficult LK moon/month
nga ataas ya ngaran•.
LK length T name

16. No one builds his house frame in March because it is bad like a difficult month which has a long name.

17. Am•pili iza dizan kon hain dapit ya ma•dazaw.
SF,NB•choose I,3,S L_2 INT where place T ST,SF,NB•good

17. He will choose a good place to build.

18. Diri iza an•lagkaw ka olo na sapà kay deket ya
NEG I,3,S SF,NB•house O head NT river/water because EXT T
ma•onga.
ST,SF,NB•bad

18. He won't build a house at the source of the river because that is bad.

19. Ma•haldek iza kay basi ma•telmag.
ST,SF,NB•afraid I,3,S because maybe ST,SF,NB•landslide

19. He's afraid because maybe there will be a landslide.

20. Pangaylan ma•hetek ya lopà kay warà di an•hawid
Pangaylan ST,SF,NB•soft T earth because NEG CMP SF,NB•hold
ka mga dakolà nga liwaan.
O PL big LK tree

20. Pangaylan has soft earth because it has no large trees to hold the ground.

21. *Ya ma•rig-en nga lopà ani deket ya mga liwaan*
T ST,SF,NB•strong.structure LK earth TD EXT T PL tree
nga dakolà.
LK big

21. The strong earth is where there are large trees.

22. *Ya ma•dazaw nga dapit ani ya tadek•an kay*
T ST,SF,NB•good LK place TD T house.frame•NR because
na•kilal•han di.
ST,RF,B•recognize•_ CMP

22. The good place is where he builds a house frame because he has identified it now.

23. *Naka•kilala di iza nga ma•gazen kay warà*
ABL,SF,B•recognize CMP I,3,S LK ST,SF,NB•good because NEG
ma•deeg ya kanirang• nga kros.
ST,SF,NB•fall.over T IV,3,PL LK cross

23. He recognizes that it is good because the cross they have placed in the ground doesn't fall over.

24. *Singed ka Lonis ya i•ogbok niran ya kros.*
like O Monday T ACCF,NB•place.cross II,3,PL T cross

24. It's like on Monday they will put the cross in the ground.

25. *Pagka•martis ani ya ika•kilala nga ma•dazaw.*
when•Tuesday TD T NR•recognize LK ST,SF,NB•good

25. Tuesday they'll be able to recognize if it is a good place.

26. *Kon ma•onga na•deeg ya kros.*
if/when ST,SF,NB•bad ST,SF,B•fall.over T cross

26. If it's a bad place the cross will have fallen over.

27. *Ya ma•onga nga dapit ani ya sigi maga•ka•sakit•an*
T ST,SF,NB•bad LK place TD T continue CONT,NB•ST•sick•RF
ka tao daw na•mola•han.
O person/live and ST,RF,B•corpse•_

27. The bad place is where people continually get sick and die.

28. *Diri am•balik pag•lagkaw kay ma•lain di*
NEG SF,NB•return INF•house because ST,SF,NB•feel.bad CMP
pag•hena-henà.
NR•think

28. People will not return there to build a house because they feel bad when they think about it.

29. *Maga•pa•ka•taremdem ka kanang na•patay*
CONT,NB•CAUS•ST•remember O for.purpose.of ST,SF,B•die/kill
hasta maga•balo on singed ka im•bato•han diri
CONJ CONT,NB•pelt.with.stones•OF like O RF,B•rock•_ or NEG
tektek•on ya dingding.
tap•OF,NB T wall

29. They remember those who have died and they are pelted with stones like being hit with rocks, and if not that, then there's tapping on the walls.

30. Ya ogbol•an ani ya na•kilala•han nga basi
T place.cross•RF,NB TD T ST,RF,B•recognize•_ LK maybe
ma•dazaw itong dapit.
ST,SF,NB•good D_2 place

30. The placing of the cross is what indicates that maybe that is a good place to build.

31. Kon diri ma•deeg ya kros ma•gazon gazed.
if/when NEG ST,SF,NB•fall.over T cross ST,SF,NB•good EMPH

31. If the cross doesn't fall over, that's really good.

32. An•hena-henà siran nga ani hinang•an.
SF,NB•think I,3,PL LK TD make/build/do•RF,NB

32. They will decide that is where they will build the house.

33. Maga•ponto iza kon pira•ng ka depà• ya
CONT,SF,NB•decide I,3,S INT how.many•LG O arm.span T
ka•haloag hasta ya ka•ataas kon pira•ng ka depà.
NR•width CONJ T NR•length INT how.many•LG O arm.span

33. He will decide how many arm spans the width and how many arm spans the length of the house.

34. Kon an•-atobang ka sebazan ya binongbongan singed ka
if/when SF,NB•face O east T ridge.pole like O
ma•azak iza kay singed ka ataas ya kanirang
ST,SF,NB•want/like I,3,S because like O length T IV,3,PL
hena-henà•.
thought

34. If the ridge pole will face the east it's like he will want this because it means that they will live a long time.

35. An•kabot• siran ka opat ka kabot.
SF,NB•dig.hole I,3,PL O four O hole

35. They will dig four holes for cornerposts.

36. Pag•kamhan pag•kabot an•-ogdok di.
when•finish INF•dig.hole SF,NB•cornerpost CMP

36. After they've dug the holes they will place the cornerposts.

37. Ya isa•ng ka ogdok ya tengà ani paga•betang•an ka singko
T one•LG O cornerpost T middle TD INS,NB•put•RF O five
sintabos•.
centavo

37. In the one cornerpost hole they will put five centavos.

38. Kon wara•y kowarta kros nga geremay kay singed ka
if/when NEG•T money cross LK small because like O
naka•andam di siran kanirang na•kilal•han.
ABL,SF,B•prepare CMP I,3,PL IV,3,PL ST,RF,B•recognize•_

38. If there's no money they use a small cross because it's like they are preparing the place they have recognized as being a good place to build.

39. *Diri siran ang•kawà ka liwaan nga in•tangbed•an na balagen*
NEG I,3,PL SF,NB•get O tree LK RF,B•encircle•_ NT vine
kay ma•haldek siran ka halas.
because ST,SF,NB•afraid I,3,PL O snake

39. They will not get a tree which has been encircled by a vine because they are afraid of snakes.

40. *Kay diri pen madaan ya lagkaw ma•haldek iza kon*
because NEG INC old T house ST,SF,NB•afraid I,3,S if/when
panik•an na halas.
climb•RF,NB NT snake

40. Because before the house is old he is afraid if a snake should climb up.

41. *Kamhan paga•salagan di naiza.*
SQ INS,SF,NB•floor.frame CMP II,3,S

41. Then he will lay the frame for the floor.

42. *Kamhan isab an•sapazan• di.*
SQ ADD SF,NB•roof.frame CMP

42. Then he will also put the main roof frame in place.

43. *Pag•kamhan pag•sapazan di an•gas-aw di.*
when•finish INF•roof.frame CMP SF,NB•smaller.frame CMP

43. When the main roof frame is finished he will put on the smaller roof frame.

44. *Kamhan in•atep•an di niran.* 45. *Kamhan binobongan• di.*
SQ RF,B•roof•_ CMP II,3,PL SQ ridge.pole CMP

44. Then they put on thatch for roofing.
45. Then they place the ridge pole.

46. *Kamhan min•hinang ka abo•han.*
SQ SF,B•make/build/do O fire.table•NR

46. Then he builds a fire table.

47. *Kamhan min•hinang di ka diskanso.*
SQ SF,B•make/build/do CMP O porch

47. Then he builds a porch.

48. *Pag•kamhan ka diskanso in•hinang•an ka hagdan.*
when•finish LIM porch RF,B•make/build/do•_ O ladder

48. When the porch is finished he builds a ladder.

49. *Pag•kamhan na hagdan paga•betang•an ka ma•item bisan*
when•finish NT ladder INS,NB•put•RF O ST,SF,NB•black even
orin dizan ka sagitnan•an kay ani ya maka•pa•arò
charcoal L_2 O step.on•RF,NB because TD T ABL,SF,NB•CAUS•far
ka ma•onga.
O ST,SF,NB•bad

49. When he has finished building a ladder he makes a black mark, either with charcoal or not, on the rung (of the ladder) because that is what will cause the bad to go away.

50. *Sigi maga•ka•patz•an daw an•dateng ya hapit*
continue CONT,NB•ST•die/kill•RF and SF,NB•arrive T almost
ma•patay di kon diri niran lebng•an ka orin.
ST,SF,NB•die/kill CMP if/when NEG II,3,PL bury•RF,NB O charcoal

50. Death or near death will continue to arrive if they do not bury the charcoal.

51. *Ma•himò i•pintal lamang ya ogdok ka*
ST,SF,NB•possible ACCF,NB•paint LIM T cornerpost O
ma•item.
ST,SF,NB•black

51. It's possible that they will just paint the cornerpost with black.

52. *Kamhan am•pa•dazon pag•hinang ka lagkaw.*
SQ SF,NB•CAUS•continue INF•make/build/do O house

52. Then he will proceed to build the house.

53. *In•marko•han ayhà pag•dingding•en di niran.*
RF,B•wall.stud•_ then INF•wall•OF,NB CMP II,3,PL

53. They put up studs for the walls, and then they put on the walling.

54. *Kamhan in•saleg•an di niran.*
SQ RF,B•lay.floor•_ CMP II,3,PL

54. Then they lay the flooring.

55. *Ono ya in•saleg?* 56. *Basi g•in•abas.*
what/why T OF,B•floor maybe saw•NR•_

55. What kind of flooring?
56. Maybe it is sawed wood.

57. *Kon warà ya kowarta basi in•-ak-ak lamang.*
if/when NEG T money maybe NR•split.tree LIM

57. If there is no money, maybe they will just use split wood.

58. *Pagka•kamhan niran ka lagkaw naga•pa•salamat di*
when•finish II,3,PL O house CONT,SF,B•CAUS•thank CMP
siran.
I,3,PL

58. When they finish building the house, they will give thanks.

59. *Ani ya pag•pa•salamat ya an•laong siran nga, "Grasyas.na.Diyos".*
TD T NR•CAUS•thank T SF,NB•say I,3,PL LK thank.you.God

59. That which is their thanksgiving they will say, "Thank you, God."

60. *Kon may ebè na tag-iza ka lagkaw ani ya*
if/when EXT familiar.spirit NT owner O house TD T
pag•pa•salamat niran ya ang•kahimonan niran.
NR•CAUS•thank II,3,PL T SF,NB•pig.sacrifice II,3,PL

60. If the house owner has a familiar spirit, they will have a pig sacrifice for their thanksgiving.

61. *Am•bantay ka bolan.*
SF,NB•watch O moon/month

61. They will watch the moon.

62. *Kamhan pagka•kalazen ani ya i•kahimonan.*
SQ time•full.moon TD T ACCF,NB•pig.sacrifice

62. When it is full moon that is when they will have the pig sacrifice.

63. *Pagka•kamhan na lagkaw ani paga•paras•en.*
when•finish NT house TD INS,NB•rub.blood•OF

63. When the house is finished he will rub blood on it.

64. *Dapit ka i•betang•an ka hagdan.*
place O ACCF,NB•put•NR O ladder

64. He will put it on the ladder.

65. *Ani maka•pa•arò ka ma•onga.*
TD ABL,SF,NB•CAUS•far O ST,SF,NB•bad

65. This is what will keep the bad away.

Cultural and Linguistic Notes on BUILDING A HOUSE

Title *lagkaw* 'house'. This account describes house building in *sitio* Pangaylan during the 1960s and 1970s when the compilers lived there. Some sentences are out of sequence so, rather than go through the account sentence by sentence as with other texts, comments are made in summary form with references to particular sentences.

In contrast to the small houses (*lalagkaway*) built on mountain farms, or temporary overnight shelters (*tal-ob*) built when hunting or fishing, or an occasional tree house (*ilihan*), Mamanwa houses in Pangaylan were more permanent type structures, and building one was a major undertaking. At least four of the eleven houses in Pangaylan were about five meters square, and the builder took considerable time and pains to build it well.

Building a house included the choice of a good location. The builder avoided places he knew would be affected by landslides, or flooded in the event that the Aciga River changed its course (s. 17-21). He also avoided choosing a place where he knew someone had been sick or died. If he built his house in a place like this, he strongly believed that the human-eating spirit would come to harrass him and his family, pelting stones against the walls (*magabaloon*), or making tapping sounds on the walls of the house (*nagakanaas*) (s. 29). See Appendix I.1.3 for further discussion of the human-eating spirit. The final test as to whether the location was a good one was to plant (*ogbokan*) a wooden cross in the ground where the house was to be built. If the cross was placed there on Monday, and was still standing on Tuesday, this was a sign that the place was a good one. If the cross had fallen over, the builder chose another place, lest his family always experience sickness and death if he proceeded to build on that site (s. 22-27).

When all these decisions had been made, the builder went on to plan the length and width of the basic structure of his house in arm span measurements (*depà*). He avoided positioning the house to face toward the west and the setting sun (*salep*), since harmful spirits were thought to live there. Instead he positioned it so that the ridge pole of the roof, as well as the entrance, faced the east and the rising sun (*sebang*), believing that this would ensure long life (s. 33-34).

He selected trees upriver in the mountain forests that would make sturdy cornerposts. The felling of these and floating them downriver to Pangaylan was communal activity. Trees which were covered with vines were avoided because it was thought that before the house was very old, snakes would climb into it (s. 39-40).

Considerable time went by as the builder watched the moon to determine a good time to dig cornerpost holes. He avoided doing this at new moon (*kalazan*). He was also careful to choose not only the right date, but the right day (s. 10-16). See Appendix H.2 and H.3

for phases of the moon and when to build a house according to the position of the moon. Also, see Appendix H.5 regarding good dates on which to build a house, since sickness was thought to result otherwise.

When all was in readiness, the builder started to dig the four cornerpost holes placing the first cornerpost facing east. He placed either five centavos or a small cross into it to ensure that the location of the house was a good one (s. 35-38). After the cornerposts were in, the builder tied the floor frame (*salagan*) to the cornerposts with vines (*lagos*). Next he tied the roof frame (*sapazan/gas-aw*) to the cornerposts, followed by the ridge pole (*binobongan*). Then he tied the roofing of nipa palm leaves (*tikel*) to the roof frame. Next he built the firetable (*abohan*) and porch (*diskanso*). Ater building a ladder he rubbed charcoal or painted black paint on the rungs of the ladder or the cornerposts to ward off harmful spirits lest they bring sickness and death to the household (s. 41-51).

Finally the builder put studs (*marko*) for walling and the walls themselves (*dingding*) on his house, followed by laying the flooring (*insaleg*), which in the late 1950s and early 1960s was bamboo (*lasà/sagzap*), but later was lumber (*tabla*) sawn with a two man saw in the forest and carried downriver to Pangaylan.

Having finished his house, the builder watched to see when the full moon would appear because that was the best time to hold a thanksgiving feast to please the spirits so that no sickness or accidents would come to members of the household (see s. 58-62 as well as text 21 for the pig sacrifice ceremony). After all these things had been accomplished, the blood of a chicken was rubbed on the ladder of the house to prevent harmful spirits or their effects from approaching the house (s. 63-65).

7. *pawod* 'sewn nipa palm leaf'. List of various kinds of roofing:

kogon	'wild grass used for roofing'. The grass is smoothed out, clipped together, and held down with split bamboo. It can withstand strong winds.
olisi	'leaves of a kind of palm tree which grows in the forest'. The leaves are wider than *tikel* leaves.
pawod	'sewn leaves of ripe nipa palm, which grows in swamps'. If the Mamanwa builder has money he will buy these, then put them out in the sun to dry for about four days before tying them to his roof.
tikel	'rattan palm leaf'. This is a kind of palm tree which grows in the forest. The leaves are similar to those of a coconut palm tree. The narrow leaves are removed when the tree is young because they are easier to reach. They are folded for roofing, not sewn, and are stronger than those of the *olisi* palm tree.

16. *magahi nga bolan nga ataas ya ngaran* 'a difficult month which has a long name'. March seems like a very long month because it is the month before harvest, so lack of food makes life difficult.

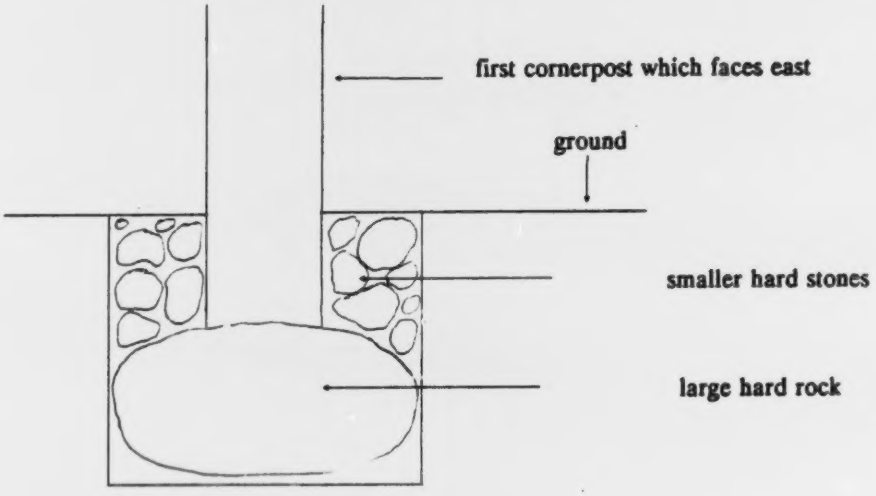
23. *kanirang nga kros* 'their cross'. The change of personal pronoun from *iza* 'he' to *kaniran* 'they' indicates the participation of other family members, which may include a shaman to do this testing for an acceptable house site.

33. *depà* 'arm-span'. List of measurements:

dangaw	'handspan'
manikò	'fingertip to elbow'
tekaw	'tip of first finger to tip of thumb'
tolong ka toldò	'three fingers/four fingers (wide)'

34. *ataas ya kanirang hena-hend* 'will live for a long time' lit., 'their thoughts will be long'. Unlike *hinawa* 'breath' (see text 1, c.n. 22), *hena-hend* 'thought' does not have multiple figurative uses. In the Mamanwa world view *hena-hend* 'thought', *kinabohi* 'life', and *hinawa*, 'breath' are the same.

35. *ankabot* 'to dig cornerpost hole'. A large hard stone (*timgas nga batò*) is placed under the cornerpost, and smaller hard stones are placed around it to make secure (see diagram). The builder avoids very soft, easily broken stones (*anapog*).



Visual representation of a cornerpost hole.

37. *sintabos* 'five centavos'. In addition to money or a small metal cross, a very small stone used as a good luck charm, taken from the Diuata mountains, may be placed in the cornerpost hole to ensure that no harm will come to the household.

42. *pagsapazan* 'roof frame'. Included in this verb is the entire roofing frame.

45. *binobongan* 'ridge pole'. This is the ridge of the roof. It holds down the roofing of nipa palm leaves.

Sorcery: Death Curse

17 *Ya Barang•*
T sorcery

By Julian Porogoy (1960)

1. *Ya pag•sangat niran ka barang pag•hinang nangawà*
T NR•start II,3,PL O sorcery INF•make/do DIST,SF,B:get
siran ka mga gamot•.
I,3,PL O PL root

1. When they begin to do sorcery they collect roots.

2. *Kamhan in•leen niran ka garapa•.*
SQ OF,B•put.inside II,3,PL O jar

2. Then they put them into a jar.

3. *Pagka•leen in•sap-•an ka dogò na manok.*
when•put.inside RF,B•river/water•_ O blood NT chicken

3. After putting them inside they moisten them with the blood of a chicken.

4. *Kada Bimis karo•hen niran tengteng•an.*
each Friday go.there•OF,NB II,3,PL see•RF,NB

4. Each Friday they go there to look at it.

5. *Maga•pa•toro•an na tag-iza ka mga dogò dalem ka garapa*
CONT,NB•CAUS•drip•RF NT owner O PL blood inside O jar
ya gamot.
T root

5. The owner drips blood on the roots inside the bottle.

6. *Pag•ika•pito•ng aldaw paga•tengteng•an di naiza nga*
when•ORD•seven=LG day INS,NB•see•RF CMP II,3,S LK
maga•hingas di nga mananap, piro singed ka mga
CONT,SF,NB•move CMP LK harmful.creature but like O PL
zongzong daw pag-ong nga mga geremay.
coconut.bore and turtle LK PL small

6. On the seventh day when he looks at it he sees a harmful creature moving, but it's small in size like coconut bores and turtles.

7. *Waton pen sab ya na•bilin nga gamot.*
L_2 INC ADD T ST,SF,B•remain.behind LK root

7. There are also yet the remains of the roots.

8. *Kon b•om•othò iton ka dakolà ya bolan Singbin•.*
if/when appear•SF,NB•_ D_2 O big T moon/month Singbin

8. When it appears at full moon it is *Singbin* (name of a dog).

9. *Piro pag▪-oli dalem ka masaselem, pag▪tengteng mo*
but when▪return.home inside O morning when▪see II,2,S
dalem gamot ka.
inside root LIM

9. But when it returns inside in the morning, when you look inside there is only a root.

10. *Aniton ya mga ka▪mataz▪an na mga tao kay ya*
TD T PL COL▪die▪_ NT PL person/live because T
doktor diri maka▪himò siran.
doctor NEG ABL,SF,NB▪possible I,3,PL

10. That is what makes people die because the doctor cannot help them.

11. *Ya doktor sab kon i▪pa▪tambal siran nga na▪bedlay*
T doctor ADD if/when ACCF,NB▪CAUS▪cure I,3,PL LK ST,SF,B▪sick
ka barang• diri maka▪gazon ya doktor kay dalem ka lawas
O sorcery NEG ABL,SF,NB▪good T doctor because inside O body
na tao ma▪taed ya mga olod nga naga▪kaen di
NT person/live ST,SF,NB▪many T PL worm LK CONT,SF,B▪eat CMP
ka patò daw tinai.
O liver and stomach

11. Also the doctor, if he medicines those who are sick from sorcery, the doctor cannot heal them because inside the body of the person there are many worms which are eating the liver and stomach.

12 *In▪tazi▪an• di na barang ka k▪in▪aen na lingbas na*
RF,B▪defecate▪_ CMP NT sorcery O eat▪NR▪_ NT shavings NT
pothaw.
metal

12. The one afflicted defecates waste matter like powdered metal.

13. *Ya mga olod polos olo bali.*
T PL worm all head opposite.side

13. The worms have heads on both ends.

14. *Ani za▪y maga▪kaen dalem ka lawas ya am▪bati ka*
TD I,3,S▪T CONT,SF,NB▪eat inside O body T SF,NB▪feel.pain O
b▪in▪arang.
sorcery▪NR▪_

14. That which the afflicted one feels is the eating of the worms inside his body.

15. *In▪-angkan di ka olod.*
OF,B▪fill CMP O worm

15. He is full of worms already.

16. *Ma▪dogay ma▪patay kay*
ST,SF,NB▪long.time ST,SF,NB▪die/kill because
maga▪hinay▪hinay pag▪kaen.
CONT,SF,NB▪CRD,INS▪slow INF▪eat

16. It's a long time before he dies because the worms eat slowly.

17. *Piro* *kon* *b=om=angà* *ya* *panalana* *ka* *tao* *daw*
but if/when bite=SF,NB=_ T queen.bee O person/live and
t=om=azi *dalem* *ka* *tinai* *ma=dali* *ma=patay=*.
defecate=SF,NB=_ inside O stomach ST,SF,NB=quick ST,SF,NB=die/kill

17. But if a queen bee bites the person and defecates inside his stomach, he will die quickly.

Cultural and Linguistic Notes on SORCERY: DEATH CURSE

Title *barang* 'sorcery'. This is a kind of sorcery whereby insects are introduced into the intended victim. *Barang* sorcery is usually performed with a mutant specimen of the insect. If someone has offended you, you can take revenge by requesting anyone who has the power to perform *barang* sorcery to harm the offender until he dies. For this reason the Mamanwas greatly fear this kind of sorcery. The power to perform it does not necessarily belong to Mamanwa male or female shamans, anyone can have it.

imbarang	'person inflicted with *barang* sorcery'
mamarangay	'person who inflicts *barang* sorcery'

1. *nangawà siran ka gamot* 'they get roots'. See Fox (1953) for possibilities of scientific names of this particular kind of root.

2. *garapa* 'small bottle'. Mamanwas use whatever small bottle is available for putting the herbs and oil. Bottles containing herbs or roots are hung on banana blants as protective magic, since some thieves fear the *barang* sorcery if they steal from that plant.

8. *Singbin* is the name of the supernatural dog associated with *barang* sorcery. The source is the root moistened with the blood of a chicken. The first evidence of its appearance is as a 'small evil creature the size of a coconut bore or small turtle' (s. 6). When the moon is full the wolflike supernatural dog appears to bite the person inflicted with *barang* sorcery. At daybreak the dog disappears. The one who has the power to perform *barang* sorcery can make the dog appear because he owns it and the dog is at his command.

11 *barang* 'sorcery'. According to this account, there is no prevention or cure for the victim afflicted by *barang* sorcery.

12. *intazian* 'defecate'. It is believed that a person afflicted by *barang* sorcery has a distended abdomen, vomits, and defecates black dry stools containing worms.

17. *piro kon bomangà ya panalana ka tao...madali mapatay* 'but if a bee bites a person...he will die quickly'. A bee is reputed to be a carrier of *barang* sorcery. It follows, then, that the presence of a bee is good reason to take precautions against the effects of *barang* sorcery by commanding the bee to return to where it came from by saying, *Poyra barang!* 'Get out *barang*!' or *Oli barang!* 'Go home, *barang*!'

18 *Ya Bales•*
T revenge.curse

By Julita Monos (1970)

1. *Ya bales singed ka sagoba-bà• kay ya*
T revenge.curse like O misfortune because T
tao isab tabang•en kon bales•en bisan iza
person/live ADD help•OF,NB if/when revenge.curse•OF,NB even I,3,S
ka maka•panik.
LIM ABL,SF,NB•climb

1. *Bales* is a kind of revenge curse because a person on whom vengeance is being taken out needs to be helped, even though he is the only one permitted to climb up into the house.

2. *Ya tao nga may bales an•sakit ya olo daw*
T person/live LK EXT revenge.curse SF,NB•sick T head and
tinai hasta an•soka kay diri an•-anget ya
abdomen CONJ SF,NB•vomit because NEG SF,NB•endure T
tao ka bales.
person/live O revenge.curse

2. The person inflicted by the *bales* revenge curse, has a headache and stomachache and he vomits because a person cannot endure being under the *bales* revenge curse.

3. *Piro ya bales garing ka gamot• na liwaan.*
but T revenge.curse origin O root NT tree

3. But the *bales* revenge curse comes from the root of a tree.

4. *Kamhan an•hinang siran ka lana• hasta i•seled*
SQ SF,NB•make/do I,3,PL O coconut.oil CONJ ACCF,NB•inside
ka botiliya.
O bottle

4. Then they will make coconut oil and put it into a bottle.

5. *Na, kon an•haplas siran ka lana nga may saket na*
NIF if/when SF,NB=rub I,3,PL O coconut.oil LK EXT sickness NT
gamot kamhan maka•bales di siran ka tao•.
root SQ ABL,SF,NB•revenge.curse CMP I,3,PL O person/live

5. Now when they rub the coconut oil in which roots are mixed, then they can inflict the revenge curse on the person who sent it.

6. *Piro ya sagoba-bà garing ka hinang nga ma•onga.*
but T misfortune origin O deed LK ST,SF,NB•bad

6. But the *sagoba-bà* misfortune curse is from working evil.

7. *Piro isab ya bales garing ka gamot nga in•hinang*
but ADD T revenge.curse origin O root LK OF,B•make/do
niran.
II,3,PL

7. But the *bales* revenge curse they also make from a root.

Cultural and Linguistic Notes on SORCERY: REVENGE CURSE

Title *bales* 'revenge curse' is the means by which the sufferer sends back his illness to the person who gave it to him in the first place.

1. *sagoba-bà* 'misfortune'. This is the law whereby only the shaman and the victim are permitted in the house during the time the shaman is treating the sick person. This is reflected in the words *bisan iza ka makapanik* 'even though he is the only one permitted to climb up in the house'. If anyone trespasses this law, he becomes a victim of sorcery (see text 20). The symptoms of *sagoba-bà* sorcery are similar to those of *bales* sorcery, that is, headache, stomachache, and vomiting.

3. *gamot* 'root'. In *bales* sorcery and in *barang* sorcery (see text 17) the roots of a tree are used. No information is given in the three sorcery accounts (texts 17, 18, 20) regarding the kinds of roots used in sorcery.

4. *lana* 'coconut oil'. No information is given in this brief text on how the physical symptoms of *bales* sorcery, in which the roots are mixed with coconut oil, differ from the physical symptoms of *barang* sorcery (see text 17) in which the roots are mixed with blood.

5. *kon anhaplas siran ka lana nga may saket makabales di siran ka tao* 'when they rub the coconut oil in which roots are mixed, then they return the curse to the person who sent it.' The expression which accompanies the application of oil is *olì bales, olì bales* 'return, curse, return, curse (to the one who sent it)'. Since the source of any sickness is reputed to be a spirit or a malevolent person, the idea is to send back the curse to the spirit or person who caused it.

19 *Ya Badiding•*
T disembodied.spirit

Disembodied Spirits

By Julita Monos (1969)

1. Ya badiding kalasi na pooy.
T disembodied.spirit kind NT human.eating.spirit

1. The *badiding* are a kind of human-eating spirit.

2. Na, kon tingoran• di an•sobà siran ngan•daza
NIF if/when rainy.season CMP SF,NB•upriver I,3,PL toward.there•up
ka bobong•.
O mountain

2. Now during rainy season they go upriver to the mountain.

3. Kamhan am•pamalatik• di ya badiding.
SQ SF,NB•DIST:trap.wild.pig CMP T disembodied.spirit

3. Then the *badiding* will trap wild pigs.

4. Kamhan kon tenga-•tengà di na amihan•
SQ if/when CRD,•middle CMP NT rainy.season
an=-oli di siran ngan•dilod ka
SF,NB=return.home CMP I,3,PL toward.there•downriver O
ka•lebeng•lebeng•an kay ani ya helà na mga
COL•CRD,REP•bury•_ because TD T dwelling NT PL
pooy na ma•hon-a•ng mga tao.
human.eating.spirit NT ST,SF,NB•first•LG PL person/live

4. Then when it is the middle of rainy season they will return downriver to the graveyard because that is the dwelling place of the human-eating spirits of the first people.

5. Piro diri pen an•heneng ya amihan sigi pen siran
but NEG INC SF,NB=stop T rainy.season continue INC I,3,PL
am•pan•hakot ka baboy niran.
SF,NB•DIST•haul O pig II,3,PL

5. But before rainy season is over they will continue to haul away their wild pig catch.

6. Hasta ya seld=an=an niran ani ya bolo.
CONJ T inside•RF,NB•NR II,3,PL TD T bamboo.tube

6. And a bamboo tube is what they haul them in.

7. Hasta ya sakz•an•an niran ani ya latawan• nga kalasi na
CONJ T ride•RF,NB•NR II,3,PL TD T hardwood LK kind NT
batang.
fallen.tree

7. And their vehicle is a dugout canoe, which is a kind of fallen hardwood tree.

8. Hasta ya bolo nga seld•an•an ponò koni ka mga
CONJ T bamboo.tube LK inside•RF,NB•NR full RS O PL
las-ay, piro an•towad siran ka bolo
animal.fat but SF,NB•turn.upside.down I,3,PL O bamboo.tube
kay ani ya batasan niran.
because TD T behavior II,3,PL

8. And the bamboo tube is full of animal fat, it is said, but they will turn the bamboo tube upside down because that is their custom.

9. Piro ya mga lawas na baboy nga im•pan•pikas
but T PL body NT pig LK ACCF,B•DIST•cut.lengthwise
in•seled niran ka bangkil hasta in•towad
OF,B•inside II,3,PL O large.basket CONJ OF,B•turn.upside.down
gihapon.
ADD

9. But the body of the pig which they cut lengthwise they put in a large basket and turn it upside down also.

10. Kay ani pag•karga niran ka baloto nga latawan.
because TD NR•cargo II,3,PL O dugout.canoe LK hardwood

10. Because that is what they use to carry it to the dugout canoe which is a kind of (fallen) hardwood tree.

11. Hasta kon ma•homan di ya amihan
CONJ if/when ST,SF,NB•finish CMP T rainy.season
an•-oli di siran ngan•dilod ka
SF,NB•return.home CMP I,3,PL toward.there•downriver O
ka•lebeng•lebeng•an. 12. Ani ka iza.
COL•CRD,REP•bury•_ TD LIM I,3,S

11. And when rainy season is over they will return downriver to the graveyard. 12. That's the end.

Cultural and Linguistic Notes on DISEMBODIED SPIRITS

Title *badiding* 'disembodied spirit'. These are said to be the spirits of the first settlers (s. 4) of the Aciga River valley who go upriver to hunt in the mountains during rainy season. They are one of several visual manifestations of the human-eating spirit called *pooy*, which is believed to be the disembodied soul of the dead. For information on the source, location, other manifestations, and functions of the human-eating spirit, according to the Mamanwa world view of the supernatural, see Appendix I.1.3.

The *badiding* are classified with the greatly feared human-eating spirit called *pooy* because they are said to live in the graveyard, which in the context of this account is located in barangay Santiago, Agusan del Norte. In this short account there is no indication that the *badiding* spirit beings inflict harm on people. It only describes their activities, which like the *ingkanto* (see text 7) live like people and participate in the same kind of activities as people.

2. *tingoran/amihan* 'rainy season'. In Agusan del Norte rainy season is from November through March. The dry season (*panhoraw*) is from May through October.

ansobà siran ngandaza ka bobong 'they go upriver to the mountain'. The river in the context of this account is the Aciga river that flows by barangay Santiago. Its source is in the Diuata mountains of northern Agusan. The Diuata mountains are called *panlabaw* in Mamanwa.

3. *ampamalitik* 'trap wild pig'. This comes from *balitik* 'bamboo spear trap'. According to this account the *badiding* spirit beings live like people, hunting wild pig in the mountains during rainy season, storing the meat and pig fat for food, and traveling in dugout canoes.

4. *tenga-tengà di na amihan* 'middle of rainy season' (December through January).

7. *latawan* 'hardwood'. See sentence 10 where this is identified as *baloto nga latawan* 'dugout canoe made of hardwood'.

20 *Ya Sagoba-bà•*
T misfortune.curse

Sorcery: Illness or Misfortune Curse

By Julita Mones (1970)

1. *Na, kon may ma•sakit•en dizan ka lagkaw na baylan•*
NIF if/when EXT ST,RF,NB•sick•_ L$_2$ O house NT shaman
bisan dizan ka toong mga sakop may balaed gazed na baylan
even L$_2$ O IV,3,S PL follower EXT law EMPH NT shaman
kay hinang•hinang•an ya ma•sakit•en kamhan wara•y
because CRD,REP•make/do•RF,NB T ST,RF,NB•sick•_ SQ NEG•T
maka•panik.
ABL,SF,NB•climb

1. Now when there is a sick person there in the house of the shaman or there in the house of his close associates there is indeed a law of the shaman because he is treating the sick person and as a result no one is permitted to climb up into the house.

2. *Piro kon an•lapas ya mga tao ka balaed na*
but if/when SF,NB•trespass T PL person/live O law NT
baylan bisan ya malaas sab naka•salà ka mga balaed
shaman even T old.person ADD ABL,SF,B•sin/mistake O PL law
kay ya balaed diri koni ma•panik•an ya lagkaw nga may
because T law NEG RS ST,RF,NB•climb•_ T house LK EXT
ma•sakit•en•.
ST,RF,NB•sick•_

2. But if people trespass the law of the shaman, even if it's an elderly person, he violates the laws because the law, it is said, will not permit people to climb up into a house in which there is a sick person.

3. *Ma•haldek siran ka sagoba-bà kay ya*
ST,SF,NB•afraid I,3,PL O misfortune.curse because T
sagoba-bà garing iton ka hinang nga ma•onga.
misfortune.curse origin D$_2$ O deed LK ST,SF,NB•bad

3. They are afraid of the *sagoba-bà* misfortune curse because the *sagoba-bà* misfortune curse results from evil doing.

4. *Kamhan diri maga•angay ya hinang na mga tao*
SQ NEG CONT,SF,NB•coequal T deed NT PL person/live
kay ya sagoba-bà diri maka•anget ya tao.
because T misfortune.curse NEG ABL,SF,NB•endure T person/live

4. No matter what people do to allay this curse, it doesn't help because a person cannot endure the *sagoba-bà* misfortune curse.

5. *Bisan kon wara•y sakit na tao may*
even if/when NEG•T sick NT person/live EXT
na•sagoba-ba•an gazed naiza•.
ST,RF,B•misfortune.curse•_ EMPH II,3,S

5. Even if the person doesn't become sick, an accident befalls him.

6. *Agon ya balaed na baylan, kon may ma•sakit•an*
therefore T law NT shaman if/when EXT ST,RF,NB•sick•_
kinahanglan mag•hatag gazed ya tao kon
necessary SF,NB•give EMPH T person/live if/when
sagoba-ba•an.
misfortune.curse•RF,NB

6. Therefore the law of the shaman is that, when there is a sick person it is necessary for a person to give something if he has broken the *sagoba-bà* law

7. *Hasta bisan diri kon sagoba-ba•an kinahanglan*
CONJ even NEG LK misfortune.curse•RF,NB necessary
mag•hatag gazed bisan mahal•.
SF,NB•give EMPH even value

7. And also if he has not experienced the *sagoba-bà* misfortune curse, it is indeed necessary for him to give something, whether expensive or not

8. *Kamhan kon ma•tapos di ya tirmino ka tolo•ng aldaw*
SQ if/when ST,SF,NB•finish CMP T set.date O three•LG day
i•oli di ya hatag• mo nga mahal, piro
ACCF,NB•return.home CMP T gift II,2,S LK value but
ilis•an mo ka singsing kay.basi hinang•an nga
replace•RF,NB II,2,S O ring lest do/make•RF,NB LK
s•in•ogbahan.
misfortune.curse•NR•_

8. Then when the set time of three days is up the expensive item you have given is returned to you, but you must replace it with a ring lest you be put under the *sagoba-bà* misfortune curse

9. *Ani ka iza.*
TD LIM I,3,S

9. That's the end.

Cultural and Linguistic Notes on SORCERY: ILLNESS OR MISFORTUNE CURSE

Title *sagoba-bà* 'misfortune curse' is the law whereby only a shaman and the one he is treating are permitted to be in the house during the course of treatment.

1. *baylan* 'Mamanwa shaman'. The role of a shaman is obtained by means of inheritance. When a shaman dies he gives his *ebè* 'familiar spirit' to whatever descendant he chooses. He transfers it by means of a magic stone or charm, such as an *anting-anting* charm. The duty of a shaman is to heal sickness by summoning his familier spirit to identify the sickness. He then offers the sacrifice of a chicken or pig to the spirit who is causing the sickness (see text 21 for an explanation of the pig sacrifice ceremony). He expects payment in chickens, money, sheets, or blankets.

2. *kay ya balaed diri koni mapanikan ya lagkaw nga may masakiten* 'because the law, it is said, does not permit anyone to climb up to the house where there is a sick person.' This sentence as well as the phrase in sentence one, *kamhan waray makapanik* 'then no one is permitted to climb up (into the house)', make explicit the *sagoba-bà* law, by which only the shaman and the one he is treating are permitted to be in the house during the course of treatment.

5 *bisan kon waray sakit na tao may nasagoba-baan gazed naiza* 'even if the person doesn't become sick, he will have misfortune curse'. There is a penalty for anyone who intentionally or inadvertantly trespasses the law of the *baylan* regarding the sick person he is treating. The penalty comes in the form of any kind of accident or misfortune curse (*disgrasiya*) befalling the offender. It can also come in the form of sickness. The symptoms of physical illness are similar to those of the *bales* revenge curse, that is, headache, stomachache, and vomiting (see text 18 for the *bales* revenge curse).

7 *kinahanglan maghatag gazed bisan mahal* 'it is indeed necessary for a person to give something (if he has broken the *sagoba-bà* law).' The types of things he can give to avert the penalty are a bolo knife, money, blanket, or a rice pot.

8. *hatag* 'gift' After three days a person can claim any expensive item he has given to the shaman to prevent him from inflicting a penalty for trespassing the *sagoba-bà* law. He can claim his expensive possession only if he gives a ring to the shaman in exchange. Otherwise, it is believed he will suffer some kind of misfortune.

21 *Ya Kakimonan**
T pig.sacrifice

Pig Sacrifice Ceremony

By Julian Porogoy (1970)

1. *"Mag=hezè kamo nga mga batà kay hao nga malaas**
IMP,SF=quiet I,2,PL LK PL child because I,1,S LK elder
may ka=zeg-et o ka pag=sogò kamazo.
EXT NR=interested.in II,1,S O NR=order III,2,PL

1. "Be quiet, you children, because I, your elder, have occasion to command you.

2. *Pangawà di kamo koman ka mga liwaan kay*
DIST,SF,NB:get CMP I,2,PL now O PL tree/wood because
paga=hinang=en ta kay-an nga osal daw mga*
INS,NB=make/do=OF II,1,PL,IN later LK small.altar and PL
bolos.
palm.frond

2. You collect wood now because we will make an *osal* altar and you also get palm fronds.

3. *Maga=hinang=en ta isab ya balazan* nga*
CONT,NB=make/do=OF II,1,PL,IN ADD T altar LK
paga=pongkaz=an ta ka boog."
INS,NB=place.upon=RF II,1,PL,IN O wild.pig

3. We will also make a *balazan* altar on which we will place the wild pig."

4. *Ya mga batà nangawà dazon ka mga liwaan.*
T PL child DIST,SF,B:get IMM O Pl tree/wood

4. The children immediately collected wood.

5. *Maga=hinang=en di ya osal daw mga bolos daw*
CONT,NB=make/do=OF CMP T small.altar and PL palm.frond and
mga liwaan.
PL tree/wood

5. They proceeded to make the *osal* altar with the palm fronds and wood.

6. *Pagka=kamhan paga=hinang ka balazan nga*
when=finish INS,SF,NB=make/do O altar LK
paga=ponkaz=an ka boog.
INS,NB=place.upon=RF O wild.pig

6. Having finished that they made the *balazan* altar on which they will place the wild pig.

7. *Pagka=delem ka ka alas singko di in=pan=hiling*
when=afternoon LIM O hour five CMP OF,B=DIST=inspect
sab ya osal daw balazan daw bolos.
ADD T small.altar and altar and palm.frond

7. In the afternoon at five o'clock they also inspected the *osal* altar, the *balazan* altar, and the palm fronds.

8. Pagka•alas sieti ka min•laong di ya isa•ng malaas nga, "Ey,
when•hour seven LIM SF,B•say CMP T one•LG elder LK ATTN
tena•an di ta ngam•babà.
descend•RF,NB CMP II,1,PL,IN toward.there•down

8. At seven o'clock the one elder said, "Let's go down (to the altars) now.

9. Parina•han• di ta ya osal kay
burn.incense•RF,NB CMP II,1,PL,IN T small.altar because
ma•onga di kon kahabzen di ani di
ST,SF,NB•bad CMP if/when night CMP TD CMP
maga•dogok ya mga ma•onga nga
CONT,SF,NB•draw.near T PL ST,SF,NB•bad LK
ka•poro•on•."
COL•human.eating.spirit•_

9. Let's burn incense now on the *osal* altar because it is bad if we wait until night because that is when the human-eating spirits come near."

10. Min•kambabà di siran nga mga malaas.
SF,B•go.down CMP I,3,PL LK PL elder

10. The elders went down (to the altars).

11 In•parina•han di.
RF,B•burn.incense•_ CMP

11. They burned incense.

12. Pag•-arani ka na mga ebè• niran min•laong nga,
when•near LIM NT PL familiar.spirit II,3,PL SF,B•say LK
"Pa•dazon•on mazo ya pag•panga•mozò• mazo kay ya
CAUS,NB•complete•OF II,2,PL T NR•DIST,PL,NB•pray II,2,PL because T
tahaw• diri di kamo lingi•en kon diri di
helpful.spirit NEG CMP I,2,PL turn.head•OF,NB if/when NEG CMP
kamo."
I,2,PL

12. When their familiar spirits came near they said (to the elders), "You bring your praying to completion because the helpful spirit will not pay any attention to you if you do not."

13. "Ey, kamo koman kay maga•pamarina
ATTN I,2,PL now because CONT,SF,NB•DIST:burn.incense
kita diri kamo mag•panabà•.
I,1,PL,IN NEG I,2,PL IMP,SF•speak

13. "You all now, don't you speak because we are burning incense (to invite the familiar spirit).

14. Diri kamo mag•tabakò daw mag•pamada ka
NEG I,2,PL IMP,SF•tobacco and IMP,SF•use.hair.tonic O
ma•hamet.
ST,SF,NB•sweet.smell

14. Don't you smoke tobacco or use sweet smelling hair tonic.

15. Kay kon maka=bahò ya kantang tahaw ka
because if/when ABL,SF,NB=odor T IV,1,PL,IN helpful.spirit O
mga ma=hamet mga ma=bahò diri an=-arani kanta
PL ST,SF,NB=sweet.smell PL ST,SF,NB=odor NEG SF,NB=near III,1,PL,IN
ya panaranging na tahaw kay ma=haldek sa ka
T bless NT helpful.spirit because ST,SF,NB=afraid REF O
ka=hamet ka bahò na tabakò daw mga tebà.
NR=sweet.smell O odor NT tobacco and PL palm.wine

15. Because when our helpful spirit smells the sweet smell and bad odors the blessing of the helpful spirit won't come near to us because he is afraid of the sweet smell and odor of tobacco and palm wine.

16. Ya kantang pag=hangaw ka tahaw wara=y polos kay
T IV,1,PL,IN pray O helpful.spirit NEG=T all because
diri sa an=karimbabà ya tahaw hasta toong panaranging
NEG REF SF,NB=come.down T helpful.spirit CONJ IV,3,S blessing
diri maka=leen ka kantang hinawa=han kay paraan
NEG ABL,SF,NB=put.inside O IV,1,PL,IN breath=NR because shut.off
sa na kâ=bahò na tabakò ya ba-bà ta.
REF NT NR=odor NT tobacco T mouth II,1,PL,IN

16. Our prayers to the helpful spirit will not be effective because the helpful spirit will not come down and his blessing will not enter our breath because the odor of the tobacco shuts off our mouths.

17 Hasta ya ka=bezeng diri kamo mag=bezeng kay ya
CONJ T NR=noisy NEG I,2,PL IMP,SF=noisy because T
tahaw ya kanirang h=in=el-=an ma=taneng agon
helpful.spirit T IV,3,PL dwell=NR=_=RF,NB ST,SF,NB=quiet therefore
sang kamo mag=pezè."
REF=LG I,2,PL IMP,SF=quiet

17. Also the noise, don't you make noise because the dwelling places of the helpful spirit are quiet, so you be quiet."

18a. Pagka=alas sieti ka naining aldaw min=laong ya isa=ng
when=hour seven O D_1 day SF,B=say T one=LG
ka malaas nga,
O elder LK

18a. At seven o'clock on this day the one elder said,

18b. "Ey, abay di pag=-aban=-aban kitong boog kay
ATTN NEG CMP IMP=CRD,REP=delay D_2 wild.pig because
ataas di ya aldaw agon sa=ng maga=ka=singed
length/height CMP T day therefore REF=LG CONT,SF,NB=ST=like
kita kay ani di maga=pan=dogok ya diri kon
I,1,PL,IN because TD CMP CONT,SF,NB=DIST=draw.near T NEG LK
angay ta."
coequal II,1,PL,IN

18b. "Friend, don't delay spearing that wild pig because it's noontime now (lit., high the day/sun) therefore let us do that because those (the spirits) which do not have a good relationship with us are about to come near us."

19. Pagka=kamhan ka naizang sabà min=sambag di izang
when=finish LIM D_2 voice/say SF,B=answer CMP D_2
isa=ng malaas, "E.e.ey."
one=LG elder AFFIR

19. When he had finished saying that the one elder replied, "Yes."

20. In=pa=bonò disab niran izang boog.
OF,B=CAUS=spear ADD II,3,PL D_2 wild.pig

20. They also caused the wild pig to be speared.

21. Ya isa=ng malaas in=horop=an ka toong azok• nga
T one=LG elder RF,B=control=_ O IV,3,S friend LK
ka=poro=on nga mag=sizep=ay• ka dogò.
COL=human.eating.spirit=_ LK SF,NB=suck=NR O blood

21. The one elder became controlled by his friend which was a human-eating spirit which is the kind that sucks up blood.

22. In=pa=hi=sizep ya dogò naizang ka=poro=on
OF,B=CAUS=HAB=suck T blood D_2 COL=human.eating.spirit=_
kay in=horop=an sa izang tao.
because RF,B=control=_ REF D_2 person/live

22. That human-eating spirit really caused the shaman to suck up the blood of the wild pig because that person was really controlled.

23. Pagpaka=panaw ka na ka=poro=on warà di
when=go LIM NT COL=human.eating.spirit=_ NEG CMP
horop=i ya tao.
control=RF T person/live

23. When the human-eating spirit left the person was no longer controlled.

24. In=lapà dazon izang boog.
OF,B=butcher.animal IMM D_2 wild.pig

24. They immediately butchered the wild pig.

25. Pagka=kamhan min=laong ya isa=ng malaas, "Ey,
when=finish SF,B=say T one=LG elder ATTN
karini koni kay tari=hen ta kon may
come.here RS because find.out=OF,NB II,1,PL,IN if/when EXT
ma=onga kining tag-iza kining kahimonan."
ST,SF,NB=bad D_1 owner D_1 pig.sacrifice

25. When they were finished talking the one elder said, "Friend, come here because let's find out if the one sponsoring the pig sacrifice ceremony has done something to offend the spirits."

26. In=seleng=an niran ya patò.
RF,B=look=_ II,3,PL T liver

26. They examined the liver.

27. Min=laong ya isa=ng malaas nga, "Ey, ma=gazon ey ini
SF,B=say T one=LG elder LK ATTN ST,SF,NB=good ATTN D_1
nga patò kay wara=y ma=onga nga min=lakra dini kini.
LK liver because NEG=T ST,SF,NB=bad LK SF,B=imprint L_1 D_1

27. The one elder said, "Friend, this liver is good because there is nothing bad imprinted here.

28. Ini isab nga apdo• diri sa kon ma•onga kay
D$_1$ ADD LK gall.bladder NEG REF LK ST,SF,NB•bad because
geremay sa ining apdo.
small REF D$_1$ gall.bladder

28. This gall bladder also is not bad because it is small.

29. Ini mga isa pe•ng ka toig warà pen ya ka•onga•han•an niran.
D$_1$ PL one INC•LG O year NEG INC T COL•sick•RF,NB•_ II,3,PL

29. For one year yet they will not be sick.

30. Ya mga pag•kaen niran ma•halmo pen kay warà pen ya
T PL NR•eat II,3,PL ST,SF,NB•easy INC because NEG INC T
ma•onga kini."
ST,SF,NB•bad D$_1$

30. Their food will be easy to get because this liver is not yet bad."

31. Na, min•laong ya tag-iza nga, "Ma•gazon pen sa hinoa
NIF SF,B•say T owner LK ST,SF,NB•good INC REF REF
kon wara•y ka•onga•han•an nami nga malaas daw mga
if/when NEG•T COL•sick•RF,NB•_ II,1,PL,EX LK elder and PL
batà
child."

31. The owner said, "It is good that no sickness will befall us elders and children."

32. Min•laong izang mga malaas, "Ka•edto di sega."
SF,B•say D$_2$ PL elder when•noon CMP sun

32. The one elder said, "It's noontime.

33. Na ey, ono pen sa•y hinang•en ta?
NIF ATTN what/why INC REF•T make/do•OF,NB II,1,PL,IN

33.What shall we do"

34. Dad•hen di mo ining palato nga kaldohan
carry•OF,NB CMP II,2,S D$_1$ plate LK bowl
ngam•babà kay pametang•an di mo ya mga
toward.there•down because DIST,NB:put•RF CMP II,2,S T PL
osal kay.dazaw ma•kamhan di.
small.altar so.that ST,SF,NB•finish CMP

34. You carry this bowl down there because you put it on the *osal* altar so that the sacrifice will be finished."

35. Izang malaas min•panii di ngam•babà.
D$_2$ elder SF,B•climb.down CMP toward.there•down

35. That elder child climbed down the ladder of the house now.

Cultural and Linguistic Notes on PIG SACRIFICE CEREMONY

Title *kahimonan* 'pig sacrifice'. The *kahimonan* ceremony is a significant social event. The person sponsoring it prepares a large amount of rice to serve with the large pig that is sacrificed Each Mamanwa clan in the village is included, as well as their kin from upriver The *kahimonan* ceremony is performed for one of five reasons: (1) parents fulfill their promise (*panaad*) to sacrifice a pig to the spirits because their sick child is now well; (2) to open wild pig season, which begins when the moon is full, soon after All Saint's Day, November 1; (3) as the setting for a wedding feast; (4) on the occasion of completing a new house; (5) to entreat healing for a sick person.

1. *malaas* 'elder' In text 21 the narrator uses the term *malaas* to refer to the Mamanwa shaman who is the main participant in the narrative. See text 20, cultural note 1 on *baylan* for the functions of a Mamanwa shaman.

2. *osal* 'small altar on which offerings to the spirits are placed'. It is made of three poles about five feet in height with crosscut designs carved in each pole. Palm fronds stuck in the ground beside the three poles supply further decoration. Supported by a groove about eighteen inches from the ground in each of the three poles is a narrow table like ledge. The shaman places betel nut, tobacco, incense and other offerings for the spirits on the ledge. These are later transferred to the house. The night before the pig is sacrificed as well as on the following morning, he stands in front of the altar to call on the spirits.

3. *balazan* 'altar' about five feet high having a platform about 1½ meters square on which the pig is tied and speared by the shaman as he stands on the platform. The pig is tied down on the platform the night before it is sacrificed, and is speared the following morning. The *balazan* altar is located beside the *osal* altar. In the morning before he spears the pig, the shaman dances in front of both the *balazan* altar and the *osal* altar, brandishing his spear Rhythmic pounding on a brass gong accompanies his dancing, as well as the dancing of individuals in the house. Their dancing is not frenzied like his, however. It is the slow step of a typical Mamanwa dance, with arms extended. A scarf or handkerchief is held in each hand.

9. *parinahan* 'burn incense'. The sap or resin from the *pili* nut tree' (*canarium ovatum*). It is burned during the pig sacrifice ceremony. The sweet smell, it is said, attracts and invites the familiar spirit of the shaman to come near. The sweet smell of *parina* is said to have a repellent effect on evil spirits, so is burned at night when they are reputed to be more active This sap or resin is also used for waterproofing boats, repairing guitars, etc.

kaporoon 'human-eating spirit' is the collective form of *pooy*. For a discussion of *pooy* see Appendix I.1.3. In sentence 18 these harmful spirit beings are referred to as *din kon angay ta* 'those who do not have a good relationship with us'.

12. *ebè* 'familiar spirit'. See Appendix I.2.1.1.3.3 for a discussion of location, source, and function of familiar spirits.

pagpangamozò 'pray'. List of words for 'pray':

aroaro	'to try to get the favor of a person or a spirit being'
hangaw	'to look up and pray'
pangadzì	'to chant to the spirits'
pangamozò/ampò/maghangzò	'to ask in prayer'

tahaw 'helpful spirit'. This is one of many environmental spirits (see Appendix I.2). The atmosphere just above the surface of the earth is called *katahawtahawan*. The word *lantahaw* refers to the sky (see Appendix I.3).

13. *diri kamo magpanabà* 'don't you speak'. During the *kahimonan* ceremony people are to be quiet so that when the shaman talks to his familiar spirit, the spirit can hear him. The language in which the shaman speaks to his familiar spirit is unintelligible to the average Mamanwa.

21. *azok* 'friend'. It is not uncommon for a familiar spirit (*ebè*) to be referred to as *azok* among the Mamanwas. However, in this sentence the human-eating spirit is referred to as *azok*. In the compilers experience this was the only instance of such a reference.

magsizepay 'the one who sucks blood'. The shaman possessed by a blood sucking spirit is the one who drinks the blood from the open wound of the pig after the other shaman spears it. This takes place while the pig is still tied to the *balazan* altar. In the *kahimonan* ceremony the compilers attended, the possessed shaman was the father of the child who had been ill and was now well. See Appendix I.2.1.1.3.3.3 for the behavior of a possessed shaman.

28. *apdo* 'gall bladder' According to this text the shaman looks at the liver for imprints and size. A small liver and gall bladder are good signs, meaning that no sickness will befall the family for at least one year. In sentence 34 the shaman gives instructions for the liver and gall bladder to be put on a plate and placed on the *osal* altar.

22 *Kawanidini.pen• nga mga Tao*
long.ago LK PL person/live

People Who Lived Long Ago

By Roberto Culangan (1965)

1. *Na, ya hinang na mga tao ani ini ya kanirang hinang.*
NIF T deed NT PL person/live TD D_1 T IV,3,PL deed

1. Now this is what the people did who lived long ago.

2. *Maga▪b▪in▪onò siran kay warà pen ya balaed na gobirno•.*
CONT,SF,NB▪spear▪REP▪_ I,3,PL because NEG INC T law NT government

2. They speared one another to death because there was not yet any law of the government.

3. *Agon maga▪mangazaw• pen siran kay warà pen siran maka▪kilala ka balaed na gobirno.*
therefore CONT,SF,NB▪raid INC I,3,PL because NEG INC I,3,PL ABL,SF,NB▪recognize O law NT government

3. Therefore they were raiding yet because they didn't yet recognize the law of the government.

4. *Piro ya kanirang harominta ani ya bangkaw daw kalis• daw panà.*
but T IV,3,PL equipment TD T spear and pointed.sword and bow.and.arrow

4. But their weapons were spears, double-edged swords, and bows and arrows.

5. *Ya kanirang salimdan▪an ani ya kalasag, piro in▪libet▪an ka korongkorong• ya kilid na kalasag kay.dazaw long-▪on iza nga hanas di.*
T IV,3,PL shield▪RF,NB TD T shield but RF,B▪encircle▪_ O bronze.band T edge NT shield so.that say▪OF,NB I,3,S LK expert CMP

5. Their protection was a shield, but the shield had a bronze band around the edge of it so that they would say that he is an expert fighter now.

6. *Kamhan an▪warawara• siran ka kanirang kalasag.*
SQ SF,NB▪motion.with.hand I,3,PL O IV,3,PL shield

6. Then they would wave their shields about.

7. *Ani iton ya hinang na mga tao kawanidini.pen.*
TD D_2 T deed NT PL person/live long.ago

7. This is what the people did long ago.

8. *Kamhan ma▪taed pen ya ilihan• na mga mangazaw.*
SQ ST,SF,NB▪many INC T tree.house NT PL fierce.raider

8. Then there were yet many tree houses of the raiders.

9. *Agon maga▪mangazaw pen siran.*
therefore CONT,SF,NB▪raid INC I,3,PL

9. Therefore they were raiding yet.

10. Na, ani iton ya ka▪azì na mga tao.
NIF TD D_2 T NR▪pass/experience NT PL person/live

10. Now that is the experience of the people.

Cultural and Linguistic Notes on PEOPLE WHO LIVED LONG AGO

Title *kawanidini pen* 'long ago'. The general history of Mamanwas moving from Lake Mainit to surrounding areas:

In 1920 the Mamanwas came to *barrio* Paypay (now the municipality of Santiago) from Lake Mainit. In 1938 the Aciga River was flooded for about three months. After this flood the Visayans moved into Paypay, and the Mamanwas went into the mountains. In 1948 the Mamanwas moved to Pangaylan. From 1943 to 1948 the Mamanwas fled to mountains because of the war. The Visayans followed, and were looked after by the Mamanwas who helped them to survive in the mountains.[2]

2. *balaed na gobimo* 'law of the government' refers to either the existing government on the provincial or *barangay* level, or to law enforcing people during the Spanish era. The setting could have been around Lake Mainit, which is reputed to be the original home of the Mamanwas when the land was completely forested.

3. *magamangazaw* 'raiding'. In the early 1920s dissidents known as *kolorum* wearing red headbands were in the costal and mountain areas of northeastern Mindanao. It may be that the narrator is referring to stories he has heard about them. Also, see text 1, cultural note 4 for identification of other raiders referred to as *magamangazaw*. These raiders reputedly killed, and sometimes took people as slaves.

4. *kalis* 'pointed sword about 18-20" long with serrations near the handle'. Mamanwas also refer to this sword as a *linantip*. The Mamanwas know about the *sablò* 'long sword used by the Japanese during World War II'. A short table knife honed to a sharp point used in mat making is called a *labasa*. A longer table knife honed to a sharp point and used for the same purpose is called a *matbya*. Both of these are sometimes used in self defense.

5. *korongkorong* 'bronze strip around edge of shield'. As indicated in the story, this signified that the person possessing it was an expert fighter.

7. *anwarawarà* 'waving a shield about'. Together with brandishing a spear, waving a shield was all part of a display of ferociousness in hand-to-hand combat.

9. *ilihan* 'tree house'. The raiders used tree houses for hiding places and fortresses, as well as for lookout posts. There is one Mamanwa in Surigao who continues to build a tree house, enjoying the security and lookout advantages such a house affords.

---

[2] This data of the history of Santigao and Pangaylan was elicited from *Julian Porogoy*.

23 *Ya Bolan daw mga Halas**

Ya	*Bolan*	*daw*	*mga*	*Halas**
T	moon/month	and	PL	snake

Seasonal Behavior of Snakes

By Julian Porogoy (1960)

1.	*Ya*	*pag=sebay*	*na*	*bolan*	*ya*	*mga*	*halas*
	T	when=new.moon	NT	moon/month	T	PL	snake

am=bothò	*ka*	*tangban*	*kay*	*siran*	*mangaen*	*daw*
SF,NB=appear	O	cave	because	I,3,PL	DIST,SF,NB:eat	and

*an=toig**	*siran*	*kay*	*ani*	*i=botho=ay*	*kay*
SF,NB=group.together	I,3,PL	because	TD	ACCF,NB=appear=NR	because

maga=sazà	*siran.*
CONT,SF,NB=happy	I,3,PL

1. At new moon the snakes come out of the cave because they will eat and group together because that's why they appear because they are happy.

2.	*Pagka=lazen*	*sab*	*na*	*bolan*	*siran*
	when=full.moon	ADD	NT	moon/month	I,3,PL

*maga=pan=lobog**	*ka*	*mga*	*ka=hinglo=an*	*daw*	*mga*	*oso*	*na*
CONT,SF,NB=DIST=stretch.out	O	PL	COL=clean=_	and	PL	mound	NT

_lọpà.
earth

2. At full moon they will stretch out on the cleared off areas and mounds of earth.

3. *Maga=lobog*	*siran*	*ka*	*ka=tebteb*	*na*	*mga*	*gamot*	*kay*
CONT,SF,NB=stretch.out	I,3,PL	O	NR=crevice	NT	PL	root	because

inday	*maga=pan=hangaw*	*siran*	*ka*	*tahaw*	*niran.*
I.do.not.know	CONT,SF,NB=DIST=look.up	I,3,PL	O	good.spirit	II,3,PL

3. They will stretch out in the crevices of the roots because I don't know if they are looking up to the good spirit.

4. *Pag=lo-tò*	*kaan*	*na*	*bolan*	*doro*	*man=lobog*	*sab*
when=sit	soon	NT	moon/month	L_4	DIST,SF,NB=stretch.out	ADD

siran	*kizahè.*
I,3,PL	D_2

4. Later when the moon goes down there, they will also stretch out.

5. *Pagka=masiselem*	*an=-oli*	*siran*	*ngaro*	*ka*	*tangban.*
when=morning	SF,NB=return.home	I,3,PL	DIR$_3$	O	cave

5. When it is morning they will return to the cave.

6. *Pagka•lihawan* *sab* *na* *bolan*
when•visible.in.morning ADD NT moon/month
man•lobog *disab* *siran* *doro* *ka* *mga* *ka•sagbet•an*
DIST,SF,NB•stretch.out ADD I,3,PL L_4 O PL COL•undergrowth•_
mga *batang* *ngaro* *ka* *mga* *kilid* *na* *sapà* *kay*
PL hollow.log DIR_3 O PL edge NT river/water because
man•helà *siran* *dalem* *kay* *siran* *ma•loza.*
DIST,SF,NB•dwell I,3,PL inside because I,3,PL ST,SF,NB•weak

6. When the moon is visible during the day they will also stretch out there in the undergrowth (and) hollow logs there at the edge of the water because they live inside because they are weak.

7. *Diri* *siran* *an•dalagan* *ka* *tao* *kay* *ma•sakit* *ya*
NEG I,3,PL SF,NB•run O person/live because ST,SF,NB•pain T
lawas *niran.*
body II,3,PL

7. They will not run after a person because their bodies are painful.

8. *Kon* *maka•arani* *ya* *tao* *kaniran* *am•bangà*
if/when ABL,SF,NB•near T person/live III,3,PL SF,NB•bite
siran *kay* *ma•iseg.*
I,3,PL because ST,SF,NB•angry

8. If a person goes near them they will bite because they are angry.

9. *Ani* *ma•ariari* *nga* *am•bangà* *ka* *tao* *kay* *diri*
TD ST,SF,NB•hurry LK SF,NB•bite O person/live because NEG
ma•kitan *kay* *diri* *am•pa•borarawas•* *siran.*
ST,RF,NB•see:_ because NEG SF,NB•CAUS•go.out I,3,PL

9. That is what makes them quickly bite a person because they can't be seen because they will not go out even a short time where they can be seen.

10. *Ma•ariari* *nga* *ma•sagitnan* *na* *tao* *kay* *dalem*
ST,SF,NB•hurry LK ST,SF,NB•step.on NT person/live because inside
ka *rongag* *daw* *sagbet* *maga•lobog* *siran.*
O hole and undergrowth CONT,SF,NB•stretch.out I,3,PL

10. They are quickly stepped on by people because they are stretching out inside the holes (in the ground) and underbrush.

Cultural and Linguistic Notes on SEASONAL BEHAVIOR OF SNAKES

Title *halas* 'snake'. This story has to do with the seasonal behavior of snakes. Mamanwas in the *sitio* Pangaylan area kill snakes and do not hold any apparent belief that they are a bad omen.

Mamanwas in Surigao believe that snakes have spirits. For this reason they don't kill them lest either the spirit of the snake or its mate return to retaliate. To the Surigao Mamanwas the presence of a snake is a bad omen. It has come, they believe, to ask permission (*nagsabi*) to cause sickness or death to a family member. In order to prevent this the Mamanwa says to the snake, "We are sorry, forgive us, we have nothing to give you." Lizards and centipedes fall into the same category as snakes in regard to these beliefs.

1. *antoig* 'group together'. According to this story snakes come out of caves at new moon (*sebay*) in order to eat and group together. The narrator attributes joy to them at this particular phase of the moon. They come out when the moon is full (*kalazan*) to stretch out where the land has been cleared and in the crevices of tree roots as well. The narrator says that maybe they are doing this to look up to the helpful spirit being. When the moon is going down they do the same thing. When the moon is yet visible early in the morning (*lihawan*) they will also stretch out, this time in the undergrowth, hollow logs, and at the edge of the river. They will live in these places because this is the time of the year when they are weak. For this reason they will not run after people because not only are their bodies weak, but they are also painful. This may be a reference to molting (*nagahilono*) of snakes. However, if a person comes near them they will bite. They bite quickly when people accidentally step on them, since they cannot see them stretched out in the tall grass, or hollow logs, or by the edge of the river.

2. *magapanlobog* 'many snakes stretched out on the ground' from the root word *lobog* 'stretch out'. This word also applies to dogs and pigs when they sit or lie with their limbs flat on the ground.

9. *ampaborarawas* 'go out' from the root word *gawas* 'to go out of an enclosure or an area'. Initial *g* becomes *r* and the initial CV is repeated twice indicating diminutive aspect, so that the gloss becomes 'go out even for a short time'.

BEST COPY AVAILABLE

24 *Ya Sawa*
T python

The Python

By Julian Porogoy (1960)

1. Ya sawa ani helà niran ya mga batò, mga rongag ka
T python TD dwelling II,3,PL T PL rock PL hole O
lopà, mga rongag ka liwaan, mga batang.
earth PL hole O tree PL hollow.log

1. The python lives in the rocks, holes in the ground, holes in the trees and in hollow logs.

2. Dalem siran kon mag=-anak.
inside I,3,PL if/when SF,NB=bear.child

2. They are inside these places when they give birth.

3. Ya anak niran mga isa=ng ka gatos.
T offspring II,3,PL PL one=LG O hundred

3. Their offspring are one hundred in number.

4. Ya mga dakolà di nga sawa tolo=ng ka gatos, opat nga ka
T PL big CMP LK python three=LG O hundred four LK O
gatos, an=-enem pen ngani.
hundred SF,NB=six INC there

4. The large python can give birth to three hundred, four hundred or even six hundred snakes.

5. Ya mag=helà niran waro siran mag=helà kon
T NR=dwell II,3,PL L_4 I,3,PL SF,NB=dwell if/when
ma=taed ya mga boog.
ST,SF,NB=many T PL wild.pig

5. They live there out of sight when there are many wild pigs.

6. Ya panhorawen maga=pan=helà siran doro ka banwa.*
T dry.season CONT,SF,NB=DIST=dwell I,3,PL L_4 O forest

6. In dry season they live there in the forest.

7. Ya mga ma=tag-oran=en aniton ya maga=pamanaw
T PL ST,OF,NB=rainy.season=_ TD T CONT,SF,NB=DIST:go
niran daw ya kahabzen.
II,3,PL and T night

7. The forest is where they travel during rainy season as well as at night.

8. Ya mga makaen niran mga ambaw, ya manok, kamahan, mirè,
T PL food II,3,PL PL rat T chicken monkey civet.cat
mga katozò daw boog daw osa.*
PL wild.dog and wild.pig and deer

8. Their food is rats, chickens, monkeys, civet cats, wild dogs, wild pigs and deer.

9. *Kon ya tao mag•panaw ka mga*
if/when T person/live SF,NB•go O PL
ma•sagbet siran waro ka mga ma•sagbet
ST,SF,NB•undergrowth I,3,PL L_4 O PL ST,SF,NB•undergrowth
maga•hamarag ka mga dalan.
CONT,SF,NB•guard O PL trail

9. If a person goes about in the undergrowth, the python are also there out of sight in the undergrowth, so take care when walking along the trail.

10. *Kon mga banwa dakola•y bantaz•an•an ka banwa kay*
if/when PL forest big•T watch•RF,NB•NR O forest because
ya rongag na batang dalem siran.
T hole NT hollow.log inside I,3,PL

10. If a person goes about in the forest he should be constantly on the lookout there in the forest because the python are there in the holes of the hollow logs.

11. *Kon daked siran ka liwaan ani banga•en ya lieg na*
if/when up I,3,PL O tree TD bite•OF,NB T neck NT
boog.
wild.pig

11. When the python are up in the tree they will bite the neck of the wild pig.

12. *Beteng•en dazon ngan•daked.* 13. *Daked kon*
drag•OF,NB IMM toward.there•up up if/when
tangbed•an.
encircle•RF,NB

12. They will immediately drag it up there. 13. Up there is when the python will wrap itself around the wild pig.

14. *Kon ma•lamon di niran ya boog, pagka•donot*
if/when ST,SF,NB•swallow CMP II,3,PL T wild.pig when•soft
dalem ka tinai niran ani.kay diri ma•donot ya bohok daw
inside O stomach II,3,PL only.one NEG ST,SF,NB•soft T hair and
kolkolhon, piro ya bekeg ma•polbos•.
nail but T bone ST,SF,NB•powder

14. When the python swallows the wild pig the body of the wild pig is softened inside its stomach so that only the hair and nails are not softened, but the bones are pulverized.

15. *Kamhan siran ya k•in•aen niran dalem ka tinai ani*
SQ I,3,PL T eat•NR•_ II,3,PL inside O stomach TD
ma•hon-a na i•tazi ya onod daw mga bohok daw
ST,SF,NB•lead NT ACCF,NB•defecate T meat and PL hair and
kolkolhon.
nail

15. Of the digested food inside the stomach, the meat, hair and nails are the first to be eliminated.

16. Pagka=obos dalem na onod ani disab i=tazi ya
when=die.off inside NT meat TD ADD ACCF,NB=defecate T
bekeg nga na=polbos di.
bone LK ST,SF,B=powder CMP

16. When the meat has been completely eliminated the pulverized bones will also be eliminated.

17. Ya gabok ani.kay ma=sonog ya onod na tao,
T firewood only.one ST,SF,NB=burn T meat NT person/live
piro ya sawa an=saway ka gabok kay ya bekeg• diri
but T python SF,NB=laugh O firewood because T bone NEG
ma=ono.
ST,SF,NB=harm/destroy

17. Firewood is the only thing that can burn the flesh of man, but the python scorns firewood because fire cannot destroy the bones of man like the python can.

Cultural and Linguistic Notes on THE BOA CONSTRICTOR

6. *panhorawen* 'dry season'. A list of terms for weather:

amihan	'rainy season' from November through March
habagat	'windy season' (southwest wind) from August through September
panhorawen	'dry season' from May through August

8. *katozò* 'wild dog which resembles a fox in appearance'

15. *mapolbos* 'powder'. When the python eats a large animal it goes to a narrow place. By pressing itself against this outside constriction the python assists the digestive process of grinding and pulverizing what it has swallowed.

18. *bekeg* 'bone'. A python can completely destroy the body of an animal or a person, including the flesh and the bones. But fire, which is the only thing that can destroy the flesh of man, cannot destroy the bones of man. Only a python can do that, so the narrator concludes that the python has an attitude of contempt toward fire.

25 *Ya Batasan ka mga Halas*
T behavior O PL snake

The Behavior of Snakes

By Julian Peregoy (1960)

1. *Ya halas ma=taed ya h=in=el-=an niran kay*
T snake ST,SF,NB=many T dwell=NR=_=RF,NB II,3,PL because
min=lekep siran ka ka=lopa=an labi disab ya mga rongag
SF,B=scattered I,3,PL O COL=earth=_ especially ADD T PL hole
na lopà, liwaan, rongag na batò, daw mga sagbet daw
NT earth tree hole NT rock and PL undergrowth and
ka=nanag-as=en=an.
COL=sand=OF,NB=_

1. Snakes have many places where they live because they are scattered about over the earth especially also in the holes of the ground, trees, holes in the rock, and undergrowth and sandy places.

2. *Labi disab dalem ka sapà dalem ka batò.*
especially ADD inside O river/water inside O rock

2. Especially also under the water among the rocks.

3. *Piro ya kanirang dakolà nga mga pogad doro ka tangban kay*
but T IV,3,PL big LK PL nest L_4 O cave because
siran singed ka kantang mga tao nga
I,3,PL like O IV,1,PL,IN PL person/live LK
maga=bariyo=bariyo=.
CONT,SF,NB=CRD,REP=village

3. But their large nests are there at the cave because they are like us people who live in villages.

4. *May mga tao isab nga mga ihalas.*
EXT PL person/live ADD LK PL wild

4. There are also people who are wild.

5. *Siran isab nga mga halas singed ka ka=tao=han nga*
I,3,PL ADD LK PL snake like O COL=person/live=_ LK
nanagin=lekep kay siran nga naga=helà doro ka
DIST,SF,B:REP=scattered because I,3,PL LK CONT,SF,B=dwell L_4 O
tangban ani ya in=hari=an na taga=gawas.
cave TD T RF,B=rule=_ NT resident=outside

5. The snakes are also like people who live widely scattered because those that live there in the cave are the rulers of those living outside the cave.

6. *Dini sab ka ka=banwa=han may oloolo niran nga*
L_1 ADD O COL=forest=_ EXT leader II,3,PL LK
naga=pan=helà ka mga batò.
CONT,SF,B=DIST=dwell O PL rock

6. Here also in the forests they have a leader who lives in the rocks.

7. Ya mga pan•helà ka mga lopà siran mga lazaw di siran
T PL DIST,NB•dwell O PL earth I,3,PL PL wander CMP I,3,PL
ngaro ka ka•sagbet•an ngaro ka rongag na batang daw
DIR$_3$ O COL•undergrowth•_ DIR$_3$ O hole NT hollow.log and
liwaan.
tree

7. Those who live on the earth wander there in the undergrowth and there in the holes of the hollow logs and trees.

8. Siran nan•lazaw isab, piro siran may iba•iba
I,3,PL SF,B•wander ADD but I,3,PL EXT CRD,REP•companion
kaniran nga oloolo niran.
III,3,PL LK leader II,3,PL

8. They also wander, but they have companions with them who are their leaders.

9. Kon siran hawag•en na in•hari•an niran
if/when I,3,PL call.from.distance•OF,NB NT RF,B•rule•_ II,3,PL
ang•karo ya oloolo niran, piro ya iba diri di
SF,NB•go.there T leader II,3,PL but T companion NEG CMP
an•karo kay siran min•-aram di ka pag•l•in•azaw.
SF,NB•go.there because I,3,PL SF,B•know CMP O INF•wander•REP•_

9. When the leaders are called by those whom they rule over, the leader will go to them, but the others will not go there because they are accustomed to wandering.

10. Agon mag•hamarag kita kaniran kay siran diri
therefore IMP,SF•guard I,1,PL,IN III,3,PL because I,3,PL NEG
maka•arani kanta.
ABL,SF,NB•near III,1,PL,IN

10. Therefore let's beware of them so that they are not able to approach us.

11. Kay kon an•-arani kanta am•bangà gazed kay
because if/when SF,NB•near III,1,PL,IN SF,NB•bite EMPH because
mag•kontra kita daw ya mga ma•sagbet.
SF,NB•oppose I,1,PL,IN and T PL ST,SF,NB•undergrowth

11. Because when they approach us they will really bite us because we people and the snakes in the underbrush are enemies.

12. Kinahanglan mag•hamarag kamo kay ani disab ya
necessary IMP,SF•guard I,2,PL because TD ADD T
azi•han•an sab niran.
pass/experience•RF,NB•NR ADD II,3,PL

12. It's necessary that you beware because where you walk is also their place of passing by

13. Daw ma•kilal•han mazo ya hel-•an•an niran
and ST,RF,NB•recognize•_ II,2,PL T dwell•RF,NB•NR II,3,PL
kay man•hinglò ya dahon nga lazà labi di ya
because DIST,SF,NB•clean T leaf LK dried.leaf especially CMP T
lopà nga ma•hetek.
earth LK ST,SF,NB•soft

13. And you recognize their dwelling place because the dried leaves and especially the soft earth are clean where they live.

14. Kon ma•tahay sa dalem ka teheb ma•kitan mọ ya
if/when ST,SF,NB•dry REF inside O hole ST,SF,NB•see:_ II,2,S T
azi niran kay waton ya d•in•alhog•an na
pass/experience II,3,PL because L_2 T crawl.under•NR•_•RF,NB NT
lawas niran.
body II,3,PL

14. When it is dry inside the hole you can see where they pass because there is the place where their bodies have crawled.

15. Labi di ya sagbet ma•kita mo ya gozo
especially CMP T undergrowth ST,SF,NB•see II,2,S T flattened.leaf
isab na mga sagbet nga na•dasmag•an na lawas niran.
ADD NT PL undergrowth LK ST,RF,B•bump•_ NT body II,3,PL

15. Especially the undergrowth you can also see flattened leaves which have been made flat by their bodies.

16. Piro ya mga ma•zetek diri mo ma•kitan ya bakas
but T PL ST,SF,NB•little.one NEG II,2,S ST,RF,NB•see:_ T print
niran labi di ya gozo warà.
II,3,PL especially CMP T flattened.leaf NEG

16. But the little snakes you cannot see their prints especially the flattened leaves, there are none.

17. Aniton ya dobli nita nga hamarag•an•an kay bisan
TD T increase II,1,PL,IN LK guard•RF,NB•NR because even
ma•zetek siran ani dakolà gihapon ya rara.
ST,SF,NB•little.one I,3,PL TD big EMPH T poison

17. That is when we must be doubly careful because even though they are small the poison is just as big.

Cultural and Linguistic Notes on THE BEHAVIOR OF SNAKES

3. *kay siran singed ka kantang mga tao nga magabariyobariyo* 'because they are like us people who live in barrios.' See text 23, sentence 3 where the same narrator ascribes human characteristics to snakes, that is, he describes them as looking up to the helpful spirit being. It seems that the narrator is classifying snakes with other spirit beings when he ascribes such human characteristics to them. See text 7 where a different narrator ascribes human characteristics and social structure to the *ingkanto* spirit, and text 19 where the same narrator ascribes human characteristics to the disembodied spirits who go upriver from the graveyard during rainy season in order to trap wild pigs.

26 *Ya Gira•*
T war

War

By Julian Porogoy (1959)

1a. Ining nga ka=tao=han kawandini.pen in=long-=an na
D$_1$ LK COL=person/live=_ long.ago RF,B=say=_ NT
oloolo niran nga min=laong nga,
leader II,3,PL LK SF,B=say LK

1a. These people a long time ago were spoken to by their leader who said,

1b. "Abay kamo pag=ka=bereng ka kanaong mga sogò kamazo
NEG I,2,PL IMP=ST=surprise O IV,1,S PL command III,2,PL
ka pag=toldò kamazo kay agad may kontra ta kay-an
O INF=teach III,2,PL so.that even.though EXT enemy II,1,PL,IN later
ya kamazong lawas ma=liksi• di kay aram di sa
T IV,2,PL body ST,SF,NB=good.reflex CMP because know CMP REF
kamo ka pag=sinolog.
I,2,PL O INF=fight.with.shield.and.spear

1b. "Don't you be surprised at my commands to you to teach you, so that even though we have enemies later your bodies will have good reflexes because you have been trained to fight with shield and spear

2. Ya mata mazo ma=liksi di kay
T eye II,2,PL ST,SF,NB=good.reflex CMP so.that
kel-aw=en kon maka=bongol ya hinaniban ka
automatic.response=OF,NB if/when ABL,SF,NB=stunned T weapons O
mata mazo kay bansay• di kamo.
eye II,2,PL because adept CMP I,2,PL

2. Your eyes will have good reflexes and will automatically respond when stunned by weapons because you have been trained to fight now.

3. Kay agad may mag=pan=dateng nga kontra ta
because even.though EXT SF,NB=DIST=arrive LK enemy II,1,PL,IN
ma=liksi di kamo ka pag=sinolog.
ST,SF,NB=good.reflex CMP I,2,PL O NR=fight.with.shield.and.spear

3. So that when our enemies arrive, you now have good reflexes to fight with shield and spear

4. Ma=kita di mazo ya pag=pa=azi ka
ST,SF,NB=see CMP II,2,PL T NR=CAUS=pass/experience O
hinawa=han mazo ka pag=pildi ka isa=ng ka tao.
breath=NR II,2,PL O INF=defeat O one=LG O person/live

4. The exhaling of your breath will be seen as you defeat those people.

5. Agon sa=ng mag=hamarag kamo ka ka=bangkaw=an daw mga
therefore REF=LG IMP,SF=guard I,2,PL O COL=spear=_ and PL
ka=sabli=han•."
COL=sword=_

5. Therefore you be on your guard with spears and long swords."

Cultural and Linguistic Notes on WAR

Title. *gira* 'war'. See text 22, cultural notes on the title as well as on sentences 2-3 for possible time for the setting of this account, as well as similarities in fighting with shield and spear.

1b. *maliski* 'to jump aside by reflex action to avoid danger'. When trained to fight with a shield and spear (*pagsinolog*), one's reflexes are trained to be much like those of a boxer in dodging blows.

2. *bansay* 'adept or highly skilled as a result of practice and training'. In text 22 the word *hanas* 'expert' is used and means essentially the same thing as *bansay*. These words can refer not only to being skilled in warfare, but also to being skilled in anything that requires practice.

5. *kasablihan* 'long sword like that used by the Japanese during World War II'. See text 22, cultural note 4 for a short discussion of knives.

27 *Ya Bangkò•*
T sacrifice

Pig Sacrifice

By Julian Porogoy (1960)

1a. Ya mga tao naga=bangkò kay ya baylan
T PL person/live CONT,SF,B=sacrifice because T shaman
naga=laong,
CONT,SF,B=say

1a. The people were sacrificing because the shaman said,

1b. "Mag=pongkay kamo ka baboy ka balazan• kay.dazaw ya
IMP,SF=place.upon I,2,PL O pig O altar so.that T
ka=poro=on• diri maka=kawà ka ma=bedlay
COL=human.eating.spirit=_ NEG ABL,SF,NB=get O ST,SF,NB=sick
kay kon ma=kitan di niran ya baboy an=laong di ya
because if/when ST,RF,NB=see:_ CMP II,3,PL T pig SF,NB=say CMP T
ka=poro=on nga,
COL=human.eating.spirit=_ LK

1b. "You place the pig on the altar so that the human-eating spirits will not get the sick person because when they see the pig the human-eating spirits will say,

1c. 'Diri di bazà kanta i=pa=kawà itong na=bedlay ani
NEG CMP SURP III,1,PL,IN ACCF,NB=CAUS=get D_2 ST,SF,B=sick TD
di kan=en ta iton boog.
CMP eat=OF,NB II,1,PL,IN D_2 wild.pig

1c. 'We cannot get that sick person; that which we will eat is the wild pig.

2. Kon l=em=eges kita kitong tozò ta
if/when urge=SF,NB=_ I,1,PL,IN D_2 purpose II,1,PL,IN
pataz=en kita na ebè•.'"
die/kill=OF,NB I,1,PL,IN NT familiar.spirit

2. If we persist in our purpose, the familiar spirit will kill us.' "

3. Pagpaka=kandaked ka na baylan ka saleg min=laong iza,
when=go.up LIM NT shaman O floor SF,B=say I,3,S
"I=pa=arani mazo ya maimpis kay hoyp=an o ka
ACCF,NB=CAUSE=near II,2,PL T child because blow=RF,NB II,1,S O
tambal• iba ya panarangin o."
medicine companion T blessing II,1,S

3. When the shaman climbed up to the floor (of the house) he said, "You cause the child to come here because I will blow medicine to accompany my blessing."

4. Min=laong ya ebè, "Ining nga hozop nao maka=tambal
SF,B=say T familiar.spirit D_1 LK blow II,1,S ABL,SF,NB=cure
ka ma=sakit• na na=bedlay daw ya ka=poro=on
O ST,SF,NB=sick NT ST,SF,B=sick and T COL=human.eating.spirit=_
diri sab maka=arani.
NEG ADD ABL,SF,NB=near

4. The familiar spirit said, "This my blowing can cure the illness of the sick person, and the human-eating spirits will not be able to come near.

5. Agad mga malaas apil ka kanaong nga panarangin•
even.though PL old.person include O IV,1,S LK blessing
ka pag=hozop."
O NR=blow

5. Even the elderly people will be included in my blessing when I blow."

6. Agon sa=ng maga=laong hao kamazo, "Mag=hamarag
therefore REF=LG CONT,SF,NB=say I,1,S III,2,PL IMP,SF=guard
kamo ka ka=poro=on ka alas• tris di ya aldaw
I,2,PL O COL=human.eating.spirit=_ O hour three CMP T day
kay ani di paga=panaw niran ngaro ka alas noyebè.
because TD CMP INS,SF,NB=go II,3,PL DIR_3 O hour nine

6. Therefore I (the *baylan*) say to you, "You beware of the human-eating spirits at three o'clock because that is when they go about until nine o'clock.

7. Ya kahabzen ani za=y maga=panaw niran nga
T night TD I,3,S=T CONT,SF,NB=go II,3,PL LK
maga=pan=hatag ka mga kagaw ka mga tao."
CONT,SF,NB=DIST=give O PL germ O PL person/live

7. At night is when they go about giving disease germs to people."

8. "Kamo diri kamo mag=taremdem ka
I,2,PL NEG I,2,PL IMP,SF=remember O
ka=poro=on kay ya ka=poro=on
COL=human.eating.spirit=_ because T COL=human.eating.spirit=_
arani ka kamazo kay kon maka=kita siran ka hinawa•
near O III,2,PL because if/when ABL,SF,NB=see I,3,PL O breath
mazo agad mag=-onoonò kamo ka pag=paki=tabang ka
II,2,PL even.though SF,NB=what.you.do I,2,PL O INF=CAUS=help O
tahaw• diri kamo ma=tabang kay ya hinawa mazo ponò
helpful.spirit NEG I,2,PL ST,SF,NB=help because T breath II,2,PL full
ka ka=poro=on.
O COL=human.eating.spirit=_

8. "You, don't you remember the human-eating spirit because the human-eating spirit will come near you because when they see your thoughts no matter what you do to elicit help from the helpful spirit, you will not be helped because your thoughts are full of the human-eating spirits.

9. Piro kon dakolà ya hinawa mazo ka ebè diri
but if/when big T breath II,2,PL O familiar.spirit NEG
maka=daeg ya ka=poro=on.
ABL,SF,NB=win T COL=human.eating.spirit=_

9. But if your thoughts are full of the familiar spirit, the human-eating spirits cannot win.

10. Daw ya Zawà• diri maka•daeg ka ebè daw
and T Satan NEG ABL,SF,NB•win O familiar.spirit and
tahaw.
helpful.spirit

10. And Satan cannot win over the familiar spirit and helpful spirit.

11. Diri siran maka•daeg kay daeg siran ka
NEG I,3,PL ABL,SF,NB•win because win I,3,PL O
kalaki• na ebè na tahaw."
supernatural.power NT familiar NT helpful.spirit

11. They cannot win because they are conquered by the supernatural power of the familiar spirit and the helpful spirit."

Cultural and Linguistic Notes on PIG SACRIFICE

Title *bangkò* 'sacrifice' is the ritual killing of a small pig or chicken to appease the spirits who are believed to be causing illness. The event is not nearly as elaborate as the *kahimonan* ceremony described in text 20. It is performed by a shaman beside or inside the house of the person who is ill. There is no feast. The term used for this among the Surigao Mamanwas is *padog-an* 'cause blood to be shed to heal the sick'. This term is used only when a chicken is sacrificed. The shaman will drop the blood at the place where the person trespassed on the property of the spirit owner, thus offending it. Reprisal by the offended spirit is sometimes manifested by a skin allergy (*insagdahan*).

1b. *balazan* 'altar'. The one constructed for the pig offering for the *bangkò* ritual is a smaller version of the altar used in the *kahimonan* ceremony. See text 21, cultural note 3 for a description of the *balazan* altar.

kaporoon 'human-eating spirit' is the collective form of *pooy*. For a discussion of *pooy* see Appendix I.1.3.

2. *ebè* 'familiar spirit' of the shaman who is often referred to in everyday conversation as *azok* 'friend'. The conflict between the familiar spirit of the shaman and the human-eating spirit is apparent in sentence 2 where the latter says, "If we persist in our purpose (that is, to get/eat the sick person), the familiar spirit will kill us." The account of Adam and Eve in the compiler's collection of Mamanwa texts gives the origin of the conflict between these spirits. The familiar spirit told Adam not to cut the stalk of the large leafed plant called *bagzang* (*Alocasia macrorrhiza*) with his bolo knife. When Adam heeded the temptation of the human-eating spirits to disobey this command, the conflict between the spirits began.

3. *hoypan o ka tambal* 'I will blow medicine'. *Hoypan* is from the root word *hoyop* 'to blow'. The shaman softly blows from his mouth on the head, chest, abdomen, or wherever the sickness of the person is located. Sentence 3 also states that the blessing (*panarangin*) of the shaman accompanies his blowing.

4. *ining nga hozop nao makatambal ka masakit* 'this my blowing can cure the illness of the sick person'. The blowing of the shaman is to prevent the human-eating spirits from approaching the sick child and his parents.

5. *panarangin* 'blessing'. The blessing of the shaman likewise is to prevent the human-eating spirits from approaching the sick child and his parents.

6. *alas tris di* 'three o'clock'. Although this account says 3 P.M. to 9 P.M. are their prime hours, it is commonly held that 6 P.M. to 6 A.M. is when the human-eating spirits are about. The rest of the time (6 A.M. to 6 P.M.) they are reputed to be sleeping.

8. *hinawa* 'breath'. In the Mamanwa world view the mind, memory, and thinking are viewed as a unified whole with physical breath and emotions. The beginning of sentence 8 *diri kamo magtaremdem* 'don't you remember' gives the context for translating the Mamanwa word *hinawa* as 'thoughts' in the phrase *kon makakita siran ka hinawa mazo* 'if the human-eating spirits see your thoughts'. 'Thoughts, mind, memory' also applies to the phrase at the end of sentence 8, *kay ya hinawa mazo ponò ka kaporoon* 'because your thoughts are full of the human-eating spirits'. It also applies to the phrase in sentence 9, *kon dakolà ya hinawa mazo ka ebè* 'if your thoughts are full of the familiar spirit'. Volition and the will (*beet*) are included in the totality of man's inner life and psychic functions.

tahaw 'helpful spirit'. This is one of many environmental spirits (see Appendix I.2).

10. *Zawà* 'Satan'. See Appendix I.2.1.2 for information on Satan.

11. *kalakì* 'supernatural power'. See text 1, cultural note 34 for discussion of *kalakì*.

28 *Ya Pag•baheg ka Ka•bezeng*
T NR•rebuke O NR•noisy

Rebuke For Noisiness

By Julian Porogoy (1960)

1. *"Kamo nga mga batà mag•hereppehep• kamo nga*
I,2,PL LK PL child IMP,SF•quiet I,2,PL LK
maga•pan•helà kay kon masara di•ng ka ka•bezeng
CONT,SF,NB•DIST•dwell because if/when very CMP•LK O NB•noisy
ta•ng maga•pan•hela-•helà warà di ya
II,1,PL,IN•LG CONT,SF,NB•DIST•CRD,REP•dwell NEG CMP T
paga•ka•bohi•an ta kay ya ginoo singed ka
INS,NB•ST•live•RF II,1,PL,IN because T helpful.spirit.being like O
kantang tao nga naga•aligra ka mga
IV,1,PL,IN person/live LK CONT,SF,B•care.for O PL
ihazep• ta.
domesticated.animal II,1,PL,IN

1. "You children, be quiet you who are in the house because when there's a lot of noise when we are in the house our provision will be no more because the helpful spirit being is like us people who take care of our domesticated animals.

2. *Kon kita ya ihazep ta masara•ng*
if/when I,1,PL,IN T domesticated.animal II,1,PL,IN very•LG
ka•bezeng singed ka manok daw boog•.
NR•noisy like O chicken and wild.pig

2. If we act like our domesticated animals we make a lot of noise like the chickens and wild pigs.

3. *Ya manok masara•ng ma•matak.* 4. *Ya boog masara•ng*
T chicken very•LG ST,SF,NB•cluck T wild.pig very•LG
manoringngit. 5. *Maga•in•-away•-away siran."*
DIST,SF,NB:squeal CONT,SF,NB•REP•CRD,REP•fight I,3,PL

3. The chickens cluck a lot. 4. The wild pigs squeal a lot. 5. They are always fighting."

6. *Kita nga tag-iza ka mga ihazep an•laong di*
I,1,PL,IN LK owner O PL domesticated.animal SF,NB•say CMP
kita, "Ka•bezeng mazo•ng ka•manok•an, ka•boog•boog•an."
I,1,PL,IN NR•noisy II,2,PL•LG COL•chicken•_ COL•CRD,PL•wild.pig•_

6. We who are the owners of the domesticated animals, we say, "You chickens and wild pigs are noisy."

7. *An•laong di kita, "Ya ka•bezeng mazo nga mga*
SF,NB•say CMP I,1,PL,IN T NR•noisy II,2,PL LK PL
ihazep.
domesticated.animal

7. We will say, "You animals are noisy.

8. *Diri kamo bahog•an kay masara kamo•ng ka•bezeng."*
NEG I,2,PL feed•RF,NB because very I,2,PL•LG NR•noisy

8. You won't be fed because you are very noisy."

9. Ya ginoo isab singed ka kanta=ng
T helpful.spirit.being ADD like O III,1,PL,IN=LG
tao kon kita=ng mga tao ma=bezeng
person/live if/when I,1,PL,IN=LG PL person/live ST,SF,NB=noisy
agad b=in=engtas kita maga=degzà kita.
even.though hungry=NR=_ I,1,PL,IN CONT,SF,NB=play I,1,PL,IN

9. The helpful spirit being will also do like that to us people if we people are noisy, even though we're hungry we play.

10. An=laong kita, "Maga=degzà kamo ka wara=y makaen
SF,NB=say I,1,PL,IN CONT,SF,NB=play I,2,PL O NEG=T food
mazo."
II,2,PL

10. We will say, "You play when you have no food."

11. Ya ginoo an=laong, "Ka=bezeng mazo nga warà
T helpful.spirit.being SF,NB=say NR=noisy II,2,PL LK NEG
sa=y makaen mazo.
REF=T food II,2,PL

11. The helpful spirit being will say, "(Because) you are noisy your food will be no more.

12. Ma=bezeng kamo kon may makaen mazo ma=bezeng
ST,SF,NB=noisy I,2,PL if/when EXT food II,2,PL ST,SF,NB=noisy
kamo gihapon."
I,2,PL EMPH

12. You are noisy, if you have food you are noisy also."

13. Pagka=zehet na ginoo kay masara
when=angry NT helpful.spirit.being because very
kitang ka=bezeng paga=kaw-=an kita ka panarangin= kay ya
IV,1,PL,IN NR=noisy INS,NB=get=RF I,1,PL,IN O favor because T
ginoo maga=ka=zehet sa ka ka=bezeng ta.
helpful.spirit.being CONT,SF,NB=ST=angry REF O NR=noisy II,1,PL,IN

13. When the helpful spirit being becomes angry because we are very noisy he will remove his blessing because he is angry with us.

14. Pagka=zehet na ginoo warà di pag=kaen ta.
when=angry NT helpful.spirit.being NEG CMP NR=eat II,1,PL,IN

14. When the helpful spirit being is angry with us our food is gone.

15. Paga=hatag=an disab kita ka mga ka=bedlay nga dakola=ng
INS,NB=give=RF ADD I,1,PL,IN O PL NR=sick LK big=LG
ka=bedlay kay iza ani ya pag=hampak kantang ma=bezeng.
NR=sick because I,3,S TD T NR=punish IV,1,PL,IN ST,SF,NB=noisy

15. He also gives us many serious illnesses as punishment for our noisiness.

16. Piro kon kita nga maga▪pan▪hela-▪helà nga
but if/when I,1,PL,IN LK CONT,SF,NB▪DIST▪CRD,REP▪dwell LK
ma▪hagtek ya tao maga▪heba ya ginoo
ST,SF,NB▪quiet T person/live CONT,SF,NB▪happy T helpful.spirit.being
kay ya ginoo an▪laong nga, "Ado▪ warà di
because T helpful.spirit.being SF,NB▪say LK how.sad NEG CMP
makaen niran."
food II,3,PL

16. But when we live quietly the helpful spirit being is happy because the helpful spirit being will say, "How sad, their food is gone."

17. "Iza maga▪taremdem sa kanao."
I,3,S CONT,SF,NB▪remember REF III,1,S

17. The (hungry) person will say, "Remember me."

18. Ya ginoo an=hatag di ka panarangin
T helpful.spirit.being SF,NB=give CMP O favor
kay ma=looy sa ka tao.
because ST,SF,NB=compassion REF O person/live

18. The helpful spirit being will give blessings because he pities people.

19. Pag▪helà kamo nga ma▪bezeng kita ya panarangin warà.
when▪dwell I,2,PL LK ST,SF,NB▪noisy I,1,PL,IN T favor NEG

19. When we live noisily our blessings will be gone.

20. Ya ka=bedlay ani masara=ng an=dateng kanta ya ka▪bedlay.
T NR=sick TD very=LG SF,NB=arrive III,1,PL,IN T NR▪sick

20. Many serious illnesses will arrive here among us.

21. Kon porba=han sa mazo mag=pezè kita.
if/when try▪RF,NB REF II,2,PL INF▪quiet I,1,PL,IN

21. If you are being tried, you just be quiet.

22. Ya panarangin ani masara=ng an=dateng kanta kamazo
T favor TD very=LG SF,NB=arrive III,1,PL,IN III,2,PL
kay ya ginoo ma=looy sa ka
because T helpful.spirit.being ST,SF,NB=compassion REF O
tao daw ya ka=bedlay wara=y maga=bati▪en mazo.
person/live and T NR▪sick NEG=T CONT,NB▪feel.pain▪OF II,2,PL

22. Many blessings will reach us because the helpful spirit being pities people, and you will not be suffering pain.

Cultural and Linguistic Notes on REBUKE FOR NOISINESS

1. *maghereppehep* 'be quiet'. The narrator talks about the importance of quietness in relation to the supernatural. If we are noisy like our domesticated animals, he says, then the helpful spirit will not give us food, instead he will punish us with sickness (see s. 14-15).

   ihazep 'domesticated animals'. See text 8, cultural note 1 for categories of animals according to Mamanwa taxonomy.

2. *boog* 'wild pig'. Although this term literally means wild pig, sometimes it is used interchangeably with the term for domesticated pig (*baboy*).

13. *panarangin* 'blessing or favor given by helpful supernatural beings or requested from them'. Requesting a good crop after a field has been planted, or requesting a blessing on a newly-built house are some of these occasions.

16. *ado* 'how sad' is a spontaneous expression uttered out of concern or pity when hearing about a person being ill or having other difficulties.

Appendix A

Phonology

There are twenty-one phonemes in Mamanwa: seventeen consonants and four vowels. The consonants are *p, b, t, d, k, g, h, s, z, m, n, ng, l, r, w, y* and glottal stop. The vowels are *i, e, a, o*. Word stress is also phonemic. There are two syllable patterns: CV and CVC.

Glottal stop is represented by a hyphen (-) after consonants and by grave accent (`) word final. *e* is pronounced as the 'e' in the Pangasinan language, *o* has a range from English 'o' as in 'go' and 'move'. All other letters are pronounced as their National Language equivalents. For a more detailed description of Mamanwa phonemes and syllable structure, see Miller and Miller (1976).

Appendix B

Morphophonemic Alternation

1. Suffix *-en*

   The suffix *-en* becomes *-on* when it is added to a word ending in *o*. For example, when *-en* is added to the word *pono* 'fill', the word becomes *ponoon*.

2. Word final *y*

   When a suffix is added to a word ending in *y*, the *y* becomes *z*. For example, when the suffix *-en* is added to the word *patay* 'kill', it becomes *patazen*.

3. Topic marker *ya*

   An optional morphophonemic alternation can occur across word boundaries between the topic marker *ya* and the word that immediately precedes it. When *ya* follows a word ending with a vowel, glottal stop, or *n*, it can become the enclitic *-y* and attach to the preceding word. This change is shown in the following sentences:

   Waro iton ya tao. 'That person is over there.'

   Waro itoy tao. 'That person is over there.'

Appendix C

Pronoun Chart

person/number	I	II	III	IV
singular				
1	*hao*	*nao/o*	*kanao*	*kanaong*
2	*iko/ko*	*mo*	*kanmo*	*kanmong*
3	*iza*	*naiza*	*kanangiza*	*toong*
plural				
1 - inclusive	*kita*	*nita/ta*	*kanta*	*kantang*
1 - exclusive	*kami*	*nami*	*kanami*	*kanaming*
2	*kamo*	*mazo*	*kamazo*	*kamazong*
3	*siran*	*niran*	*kaniran*	*kanirang*

1. Pronoun set I are topic pronouns. They occur with subject focus verbs and function as focused grammatical subjects.
2. Pronoun set II are nontopic pronouns. They occur with nonsubject focus verbs and function as nonfocused grammatical subjects. Pronouns in set II also function as possessive pronouns when they follow the head noun of a noun phrase.
3. Pronoun set III are oblique pronouns. They can occur with both subject focus and nonsubject focus verbs. They function as nonfocused grammatical objects.
4. Pronoun set IV are emphatic possessive pronouns. They precede the head noun of a noun phrase.

Appendix D

Noun Phrase Markers

Personal Noun Phrase Markers			
number	topic	nontopic	oblique
singular plural	*si* *sin/* *sing*	*ni* *nin/* *ning*	*kan* *kanin/* *kaning*
Nonpersonal Noun Phrase Marker			
number	topic	nontopic	oblique
singular	*ya*	*na*	*ka*

*Minsazo **si Tatoy** pagpanaw.* early T Tatoy go	*Tatoy* went early.
***Ya manga lodzò ni Tatoy** ani ini.* T PL bolo.knife of Tatoy TD this	These are the bolo knives of *Tatoy*.
*Mga lodzò **na mga tao** ini.* PL bolo.knife NT PL person this	These are the bolo knives of the people.
***Kanin Tatoy** ining mga lodzò.* O Tatoy this PL bolo.knife	These bolo knives belong to *Tatoy* and company.
*May minkawat **ka kantang lodzò**.* EXT stole O our bolo.knife	Someone stole our bolo knife

Appendix E

Deictics

1. Deictic Chart

D_1 'this'			
	topic	nontopic	oblique
indefinite	*ini*	*naini*	*kaini/kini*
definite	*inihè*	*nainihè*	*kainihè/kinihè*
emphatic	*ining*	*naining*	*kining*
D_2 'that'			
	topic	nontopic	oblique
indefinite	*iton*	*naiton*	*kaiton/kiton/kiza*
definite	*itonhò*	*naitonhò*	*kaitonhò/kitonhò/kizahò*
emphatic	*itong/izang/iyang*	*naitong/naizang*	*kitong/kizang*

2. Topic Deictics

There are two topic deictics: *ani* and *aniton*. Topic deictics mark a topic as the theme of the whole discourse. They also indicate that this topic is definite and exclusive (see Miller and Miller:1976.)

Appendix F

Locative Chart

	I	II	III
	indefinite	definite	deictic
L_1 'here, near'	*dini*	*dinihè*	*wani*
L_2 'there, close by'	*dizan*	*dizanhè*	*waton*
L_3 'there, distant'	*dakoza*	*dakozahè*	*waza*
L_4 'there, far distant'	*doro*	*dorohò*	*waro*

1. Locative sets I and II refer to the location of geographical sites.
2. Locative set III refers to the location of objects.

Appendix G

Verbal Affixes

The following is a list of some of the most common verbal affixes found in Mamanwa. The affixes mark verbs for focus, aspect, and mood. In most cases, two forms occur for each affix which signal whether or not an action has been initiated. The abbreviation NB indicates that an action has not yet begun; the abbreviation B indicates that an action has already begun (see Miller and Miller:1976 for a discussion of affixation in Mamanwa).

Focus Affixes

The focus system signals a special relationship between the verb of a clause and one of the noun phrases in that clause. The focus verb affix and the markers introducing noun phrases mark one noun phrase in the clause as more important than the others in its relationship to the verb. This noun phrase is the focused noun phrase. It is preceded by the topic marker *ya*, or represented by a pronoun or deictic that can replace a focused noun phrase (that is, the topic sets). In Mamanwa, a noun phrase functioning as a subject, an accessory, an object, or a referent can be the focused element in a clause.

Focus Affixes	NB	B
subject focus	*an-* *mag-* *-om-/-em-*	*min-* – –
accessory focus	*i-*	*-in-*
object focus	*-en* *-a*	*in-* –
referent focus	*-an* *-i*	*in–an* –

Aspectual Affixes

Aspectual verb affixes indicate different ways in which an action is performed. Aspectual affixes can indicate that an action is continuative, abilitative, simultaneous, intensive, causative, repetitive, reciprocal, diminutive, or distributive. In some cases, an aspectual form does not indicate whether or not an action has begun. In this case, the form is neutral.

Aspectual Affixes	NB	B	Neutral
continuative	*maga-*	*naga-*	
abilitative	*maka-*	*naka-*	*-ka-*
simultaneous	*mamag-*	*namag-*	
intensive	*paga-*	*pinaga-*	*-in-/-pahi-*
causative	*pa-*	*pina-*	
repetitive			*-in-*
reciprocal			*-ki-/-kig-*
diminutive			*-ay-*
distributive - subject focus			
singular	*maN-/man-*	*naN-/nan-*	
plural	*manga-/mana-*	*nanga-/nana-*	
distributive - nonsubject focus			
singular	*paN-/pan-*	*pinang-/pinan-*	
plural	*panga-/pana-*	*pinanga-/pinana-*	

Modal Affixes

Modal affixes indicate the speaker's attitude toward an action. These affixes signal two moods: indicative stative and imperative.

Modal Affixes	NB	B
indicative stative		
subject focus	*ma-*	*na-*
object focus	*ma–en*	–
referent focus	*ma–an*	*na–an*
imperative		
subject focus	*mag-* *-om-/-em-*	– –
nonsubject focus	*pag-*	–
or - object focus	*-a*	–
or - referent focus	*-i*	–

Infinitive Affixes

Infinitive affixes are nonfinite forms which do not show aspect or mood contrasts. They can, however, indicate focus contrasts.

Infinitive Affixes	
subject focus	*mag-*
nonsubject focus	*pag-*

Appendix H

Natural Units of Time in Mamanwa Culture[3]

1. Measurement of time of day and night and time of year according to the position of the sun, moon or stars
   - 1.1 According to the position of the moon and sun
   - 1.2 According to the position of the evening star
   - 1.3 According to the sounds of night insects
   - 1.4 Time of year according to the Piscis Austrimus constellation
2. Phases of the moon
   - 2.1 New moon, full moon and no moon
   - 2.2 Minor phases of the moon
   - 2.3 Meaning of the positions of the new moon
3. When to build a house and when to sacrifice according to the position of the moon
   - 3.1 When to build a house
   - 3.2 When to sacrifice
4. When to plant according to the position of the moon
   - 4.1 January and February
   - 4.2 May, June, July and August
5. Regarding days, dates and months
   - 5.1 Monday as the first day of the week
   - 5.2 Even numbered dates as good, uneven numbered dates as bad
   - 5.3 March as a bad month
6. List of 'time' words and phrases

---

[3] The data for Appendix H was elicited from *Felicia Enao* at a semantics workshop held by the Summer Institute of Linguistics at Nasuli, Malaybalay, Bukidnon, Philippines in July, August 1974.

1. Measurement of time of night and day according to position of the moon, sun, or stars

1.1 According to the position of the moon and sun

1 A.M.-2 A.M.	*nagakapalis di ya kahabzen* 'the night has moved'
3 A.M.	*nanangharan di ya kaaldawan* 'almost daylight'
4-5 A.M.	*namazagpazag di ya aldaw kaaldawan di* 'it's light but not enough to get up and work'
6 A.M.	*nabadbad di ya aldaw* 'the day has unfolded'
7 A.M.	*nabaton di ya agdenen/sega* 'the day has lifted'
8-9 A.M.	*nahaway di ya agdenen/sega* 'day is high'
10-11 A.M.	*hapit ey mabantetek ya agdenen* 'almost noon'
12 noon	*bantetek di ya agdenen* 'noontime'
1-2 P.M.	*nagabalantang di ya agdenen* 'the sun is very hot'
3 P.M.	*magataghapon di ya agdenen* 'mid-afternoon'
4-5 P.M.	*magapananara di ya aldaw/agdenen* 'late afternoon'
	delem di manihapon di kita 'time to eat supper'
6 P.M.	*nagakasaklop di ya aldaw/agdenen* 'sunset'
7-8 P.M.	*nagakaararem di ya agdenen* 'the day is deep'
9-10 P.M.	*nagakaararem di ya sokilop* 'the night is deepening'
10-12 P.M.	*magakaodto di ya kinhabzenanan* 'noontime the night'
	magakatengà di ya kahabzen 'middle of the night'

1.2 According to the position of the evening star

7-8 P.M.	*Kon ansebang ya primirong nga bitoon ani timaan kon magakaalas 7 kon alas 8 .* When the evening star rises that is the sign it is 7 or 8 P.M.
9 P.M.	*Kon alas 9 ya bitoon alas 9 di ya kahabzen.* When the star is in 9 o'clock position then it is 9 P.M., etc.
	Kada bolan ani iton. Every month it is that way.

1.3 According to the sounds of night insects

Indag-oman di ya aldaw/sega diri kita anhimaan ka aldaw.
During a rainy day we have no way of telling the time.

Kon madag-oman di ya kahabzen ani timaan ya barangbang manabaay ka kahabzen.
During a rainy night when no moon or stars are visible time can be told by the noise of night insects.

8-10 P.M.	*Ya barangbang ansogod daw sigi ampanabà.* The night insects begin and are continuous in their noise.
10-1 A.M.	*Tagsa tagsa lamang ampanabà ya barangbang.* The night insects take turns in their calling.
2-3 A.M.	*Tagsang ka minoto kon ampanabà madali ka ya ampanabà.* The noise of the night insects is quick and less frequent.
4 A.M.	*Anhenek di ya barangbang.* The noise of the night insects stops.

1.4 Time of year according to the Piscis Austrimus constellation

Kon singed ka Nobimbri di may bitoon singed ka bolan pagkalingin. Kamhan mataed ya bitoon nga nagalibet kiton. Ya ngaran naiton ani ya poro-poró .
When it is November there is a star that is round like the moon. And there are many stars around it. The name of that is the 'island'.

Kon alas 7 pagsebang na poro-poró Nobimbri di .
When it rises at 7 P.M. then it is November.

Kon alas 9, 10 pagsebang naiton Disimbri di kamhan ambalatik di kita ka ining dowang ka bolan nga Nobimbri daw Disimbri.
When it rises at 9 or 10 P.M. it is December, then we will trap wild pig these two months of November and December.

Kon alas 12 daw ala 1 ya poro-poró Iniro di.
When it rises at 12 P.M. or 1 A.M. it is January.

Ambeklas di kita ka balatik kay Iniro di.
We will remove our pig traps because it is January.[4]

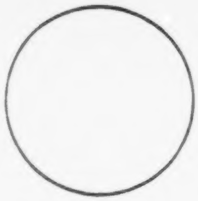
Ya poro-poro alas dos di ani Pibrero.
When the 'island' rises at 2 A.M. then it is February.

2. Phases of the moon

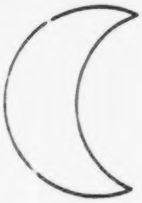
2.1 New moon, full moon and no moon

May sebang, may kalazen may sakem
There is the new moon, the full moon and no moon.

bag-ong sebang
'new moon'
(rises 6-6:30 P.M.)

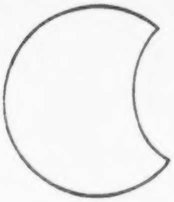


kalazen
paglo-tò 6 P.M.
'full moon'
(sets at 6 P.M.)

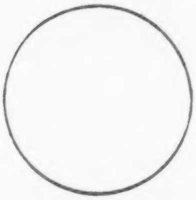


sakem di
dogay ansebang alas 8
agon sakem di ya bolan
'no moon'
(it doesn't rise till 8 P.M.
so it is 'no moon')

2.2 Minor phases of the moon



ararem di ya kahabzen
kon magsebang di 10 P.M.
'the night is deep when the moon
comes up at 10 P.M.'



hapit magakalazon di
'almost full moon'

---

[4] In January pig traps are destroyed so that people can freely move about in the mountains again.

An example of how long it takes the different phases of the moon:

Ya pagsebang na bolan Lonis, Martis daw Miyérkolis. Na, ataas di ya bolan.
The new moon rises Monday, Tuesday and Wednesday. Now the moon is high in the sky.

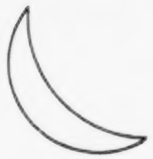
Ambalik disab ka kalazen inday kon pirang ka aldaw. Basi dowang ka simana.
The full moon will return but I don't know for how many days yet. Maybe it will be two weeks.

Angkalazen di ya bolan ka dowang ka kahabzen.
The moon will be full for two nights.

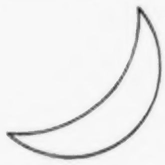
Pagkakalazen di ambalik disab pagsakem.
After full moon is gone the no moon will return.

Ansakem ya bolan inday kon dowang ka simana.
There will be no moon maybe for two weeks.

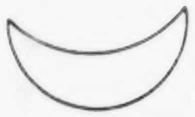
2.3 Meaning of the positions of the new moon



Andatang ya pihit ka Butuan kay towad ya bolan ka Butuan.
'Famine will arrive in Butuan because the moon is tipping toward Butuan.'



Andateng ya pihit ka Surigao kay towad ya bolan ka Surigao.
'Famine will arrive in Surigao because the moon is tipping toward Surigao.'



Kon matol-id ya bolan maonga iton nga bolan kay deket andateng ya sakit, kabedlay, may mabonò, may pihit.
'When the moon is straight it is bad because it means sickness, chronic illness, killing, and famine will come to us.'

3. When to build a house and when to sacrifice according to the position of the moon

3.1 When to build a house

Kon anhinang kami ka lagkaw na ampaniid kami ka bolan nga madazaw, ani ya kalazen. Garing ka mga karaan pen itong balaed.
When we will build a house we will observe when the moon is good, that is the full moon. This law comes from the ancestors.

Mahaldek kami paglagkaw kon diri kon bolan nga madazaw kay basi maonga ya kalagkawan nami; sigi kapatazan, sigi masakit.
We are afraid to build our house if the moon isn't in the good phase because maybe the location of our house will be bad; there will be continuous death, continuous sickness.

3.2 When to sacrifice

Kon may kahimonan nami ampili ka bolan kay kalazen lamang ya magazen.
When we have a pig sacrifice we will choose according to the moon because only the full moon is good.

Kay ya mga karaan pen ya bolan koni magazen koni.
Because the ancestors said that the full moon is the good one for that.

Kay may bangkò isahay bag-ong sebang isahay edto ya bolan
When we have a pig sacrifice, sometimes we have it when it is a new moon or a moon at the 12 o'clock position.

Ya kalazen ani gazed ya hari niran.
The full moon, that is the best time (lit., the king) to have a pig sacrifice.

Kada pagsebang an-apog siran kay ani balaed niran.
Every new moon they will offer betel nut because that is their law.

Magahalad siran ka diwata niran.
They will make an offering to their *diwata*.

4. When to plant according to the position of the moon

4.1 January and February

Iniro ansogod ka pagtarabaho. Anlampas ka oma nami ka mga sagbet.
In January we begin to work. We will cut down tall weeds in our fields.

Angebà kami ka kanaming nga oma dazaw may kataneman.
We will clear our field so that there is an area for planting.

Gebaen ya mga liwaan nga dakolà. Kamhan sonogon kay dazaw makatanem kami.
We will cut down the big trees. Then we will burn the field so that we will be able to plant.

Kay-an ka Pibrero antanem di kami ka bozag, mais, sagin, bisan ono nga golazen.
Later in February we will plant camote, corn, bananas, and all kinds of vegetables.

Kamhan ampahoway kami ka tolang ka bolan. Kamhan pagkaopat nga ka bolan ansogod di kami ka pagkawà ka kanaming mga tanem kay in-abet di kami.
Then we will rest for three months. Then on the fourth month we will begin to get what we planted because we will gather the harvest.

4.2 May, June, July and August

Mayo, Hunyu, Huliyo, Agosto magazen pagtanem kay magazen ya bolan. Matabà ya tanem.
During May, June, July and August it is good to plant because they are good months. The plants will become fat.

Hasta mahinglò nga tarabaho. Waray sagbet, magazen pagtengtenga.
Also the work is clean. There are no weeds, it is good to look at.

Pagkaagosto angebà di isab kay ani dakolà nga sega, pirmi sega. Pagkaopat ka bolan maabet di.
In August we will clear the land also because that's when the sun is always shining. After four months it is harvest time.

5. Regarding days, dates and months

5.1 Monday as the first day of the week

Lonis kaisa pen kita nga aldaw. Lonis daw martis paris.
Monday is the first day of the week. Monday and Tuesday are pairs.

Martis ani nadowahan di kita. Miyérkoles daw Huebes paris.
Tuesday is the second day. Wednesday and Thursday are pairs.

Sabado ani naeneman di kita. Sabado daw Domingo paris.
Saturday is the sixth day. Saturday and Sunday are pairs.

Domingo ani napitohan di kita. Biyernes ani aldawa nga waray paris. Maonga iton nga aldawa.
Sunday is the seventh day. Friday is the day without a companion. That day is bad.

Kon malaag kita kon ono aldawa manonbalay kita kay ampangotana kita basi nakataremden siran kon ono di aldawa.
If we forget what day it is, we go to our neighbors and ask them because perhaps they will remember what day it is.

5.2 Even numbered dates as good, uneven numbered dates as bad

The even numbered dates (second, fourth, sixth, etc.) are good because they have a companion. But the uneven numbered dates (first, third, fifth, etc.) are bad because they have no companion to help.

So, it is bad to be born on an uneven numbered date; it means you will have misfortune all through your life (*maonga ya palad hangtod ka pagkamalaas*). It is bad also to be married on an uneven numbered date.

5.3 March as a bad month

Marso ani bolan nga maonga.
March is a bad month.

Kontana warà mag-anak ka Marso kay singed ka ataas kon magahi iton bolan.
Hopefully you won't give birth to a child during the month of March, because it's like you will have a long labor when it's a difficult month. (March is the month before harvest, so lack of food makes it a difficult month.)

6. List of 'time' words and phrases:

aldaw	'day'	*kazina*	'a while ago'
delem	'afternoon'	*koman*	'now'
edto	'noon'	*kon isa*	'day after tomorrow'
kahabi	'yesterday'	*konsilem*	'tomorrow'
kahabzen	'night'	*madidelem*	'late afternoon'
kay-an	'later'	*masiselem*	'morning'

isang habi	'day before yesterday'
izang bolan nga min-azi	'last month'
izang dini kini	'in the indefinite past'
izang mahon-a pen	'a long time ago'
izang semana nga min-azi	'last week'

BEST COPY AVAILABLE

Appendix I

Notes on the Mamanwa Concept of the Human Soul, the Spirit World, and the Layers of Heaven and Earth

1. The Human Soul

In the world view of the Mamanwa trees, plants, and animals have souls which are said to be made of the same stuff as the soul of a human being. In comparison to the soul of a human being, animals such as dogs, pigs, and monkeys have only a small soul, which cannot be exchanged with the soul of a human being. The Mamanwa view holds that every living person has seven souls. Fruit-bearing trees such as the coconut palm and papaya are said to be analogous to a person and his seven souls. The point of comparison being that reproduction of the species is the function of the fruit of a tree, just as it is said to be the primary function of the seventh soul of man since the father is believed to be the source of the soul of his child.

In appearance, the seven souls of a human being are like shadows (*lambong*). Following the burial of the dead, Mamanwas show great anxiety and preoccupation in regards to the soul of the dead because they believe that an offended soul has the power to cause illness and death. The expression *kalagen ko* is a warning to a careless person that he might get sick and die as a result of offending the soul of a kinsman who has died.

The generic terms for soul are *kalag, ispirito, omagad, omalagsad*, and *olampay*. Mamanwas in the interior and the older generation in Pangaylan use the latter term. There are no particular names to distinguish the seven souls of man, and they are ranked in value from the seventh soul (*ikapitong kalag*) downward. The lower six souls are referred to corporately, e.g. *enem nga ka kalag* 'six souls'.

1.1 The seventh soul

1.1.1 Location - head

1.1.2 Source - child's father

1.1.3 Function

1.1.3.1 Core or vital principal of man's life.

Aniton ya nagadara ka kantang hinawa/kinabohi ya ikapitong ispirito.[5]
The seventh spirit, it is that which is responsible for our physical breath/life.

---

[5] No distinction is made between the seventh spirit and blood.

Ya ikapito, hinawa, kinabohi nagaparihas
The seventh spirit, physical breath, and life are the same thing.

1.1.3.2 Makes man aware of wrongdoing.[6]

1.1.3.3 Source of thoughts, memories, and good dreams.

1.1.3.4 Guards us when we sleep.

1.1.3.5 Awakens us from sleep.

1.1.3.6 Warns us of danger.

1.1.4 Food - none

1.1.5 Departure

1.1.5.1 At death the seventh soul departs at the crown of the head, separating itself just like a snake sheds its skin, and becomes a good spirit being.

It is the only one of the seven souls that goes above the seventh layer of the sky at death (*makalangit gazed/mahilangit*). It is believed that the seventh soul walks about for three days after a person dies and, not finding any one who will listen to it's request for a home (*waray toong kasangpitan*), it goes up to heaven.

1.1.5.2 When stolen by sorcery the seventh soul is taken by Satan (*Ibol/Zawà*) deep inside the earth (*kamaritan/panarakipen*) where he is always cooking stolen souls in his cooking pot.[7]

1.1.5.3 Because it is easily offended, the seventh soul can momentarily leave the body (*andalagan*) of a child if he's spanked, badly frightened, or shocked in some way.

Usually the seventh soul remains still within a person (*mahenek iton dalem*), not wandering about like the other six souls of a person.

1.2 The other six souls (all are weak)

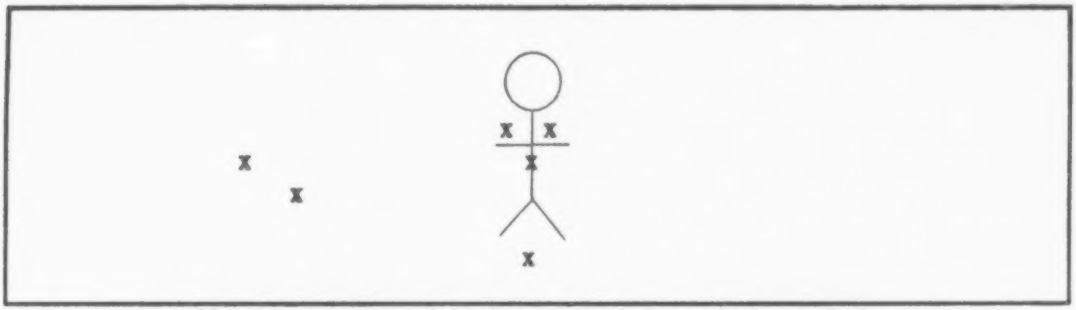
1.2.1 Location

The sixth soul especially is a great wanderer (*masarang ampanaw*) and 'roosts' on the shoulder (*anhapon ka abaga*) when not wandering about. All six souls wander about when man sleeps.

---

[6] In this function the seventh soul corresponds to *beet* 'the conscience, the will, the seat of rational or learned behavior which distinguishes man from animals'.

[7] See section 3 for a visual representation of the Mamanwa concept of the layers of heaven and earth.



Visual representation of the six souls in relation to the human body.

1.2.2 Source

The source of the six souls is from the sky, like the stars and birds are the children of the moon.

1.2.3 Function

1.2.3.1 All six are responsible for sickness.

The soul is the twin of the body. When one is sick, the other is sick, too. When one of the six souls bumps into a tree the person gets a headache. When one of the six souls gets entangled in a thorn bush the person gets malarial chills or a fever.

1.2.3.2 All six souls are constantly looking for someone to help them, since they are always being chased by the *pooy* 'human-eating spirit'.

Whenever the *pooy* catches one of the souls he ties a rope about the waist of the soul and the person gets a backache. The souls are always wandering about, looking for someone to help them because the *pooy* is always chasing them. If he catches them he can kill them. If he kills all six souls, the person dies.

1.2.4 Food - none, that's why they're always wandering about.

1.2.5 Departure - at death the six souls are eaten by the human-eating spirit.

The six souls have always been troublemakers so cannot go above the seventh layer of the sky like the seventh spirit does after death.

1.3 Human-eating spirit

The disembodied soul of the dead is called *pooy*. The purpose of sacrificing a pig or chicken is so that the *pooy* will eat the sacrifice, rather than eating the sick person. See texts 21 and 27 for details of pig sacrifice ceremonies. The *pooy* rate highest as the theme of conversations associated with illness and death.

1.3.1 Source - at death the human corpse becomes a human-eating spirit.

1.3.2 Location - strongly associated with the graveyard.

An empty house, caves and rocky places on mountains, are special haunts of the *pooy* and are therefore tabooed grounds.

1.3.3 Manifestations

1.3.3.1 Auditory

- *baloon* 'pelting of house or person with rocks'
- *koririt* 'distorted call of a bird'
- *kanaas ka dingding* 'snapping, tapping or scratching of fingers on walls of house'
- *magaagohoy* 'voices like the groaning and weeping of human beings' (can be heard anywhere in the mountain or coming from a hole being dug for the corner post of a new house).
- *magahozong* 'rustling of twigs and leaves in trees or banana plants'

1.3.3.2 Visual

1.3.3.2.1 animals and birds

- *Makay* (*wakwak*) 'winged creature with the face of man and having fangs and long ears'. The child of *Makay* is *alok*, who walks about day and night looking for a corpse in order to take it to Satan. His call is an omen of death. A chirping cricket indicates that the *alok* is near. Sometimes he comes in the form of a man and asks for tobacco. As a winged creature he hovers over the body of a sleeping person, resulting in stomach ache the next day.
- *sigbin* 'dog associated with sorcery and owned by *Makay (wakwak)*'

1.3.3.2.2 Nonanimal manifestations

- *santilmo* 'ball of fire or glow in the darkness'
- *badiding* 'ghosts of the very first settlers in the Asiga River valley that go upriver to live in the mountains during rainy season' (see text 19)
- *kalag/lambong* 'shrouded figure of the deceased appearing to relatives at night'
- *mga klasi na mga bayho daw daked ka langit ya mata daw mga lawas mararag daw maitem. Magapanhenetan ya mga bekten daw diri mahingas* 'many kinds of faces having eyes looking skyward and red and black bodies with outstretched immobile arms'

1.3.3.3 Tactile

- *mahogam ya lawas ka katignaw* 'a person being touched by something cold'
- *impokaw* 'being poked through the bamboo floor while asleep at night'
- *minserang ya bohok ka tanggean* 'hair on the back of the neck standing up indicating that the *pooy* is near'

1.3.4 Function

1.3.4.1 ***habay*** **'physical illness resulting from any accidental encounter with the *pooy*'**

- ***anhozop*** **'illness resulting from the *pooy* blowing its breath on a person'**
- ***panbetangan ka bato*** **'illness (fever, severe localized pain, paralysis, sores or even death) resulting from the *pooy* putting stones inside a person'**
- ***imboang na maonga*** **'mental illness (less common than physical illness) caused by spirit activity'**

1.3.4.2 ***nahabet na bahò na maonga*** **'illness resulting from the *pooy* visiting a person who has no companion'**

1.3.5 Anti-*pooy* charms

- *tawas* 'alum or a clear rocklike substance, which when melted (shape indicates the object causing the illness) emits a sweet odor'
- *kamangzan* 'sap or resin stuck to top of child's head'
- *batobalani* 'magnetic rock worn on necklace'
- *anting-anting* 'amulets which protect one from being killed'
- *asin* 'rock salt scattered on ground around house, thrown directly at an apparition, or burned to rid of the presence of a harmful spirit being'
- *lana* 'coconut oil (in bottles hung in the house or under it)'
- *orasiyon* 'Latin chants'

2. The Spirit World

2.1 *Diwata* 'essentially environmental spirits who own and guard the rivers, mountains, and crops' (this meaning can be extended to include any preternatural being except the *pooy* 'human-eating spirit')

Diwata may be helpful or harmful spirit beings, commonly referred to as *siran* 'they'. *Mga taga laugit* 'those from the sky' is sometimes the reply given to the question, "Who are 'they'?"

2.1.1 *diwata nga magazon* 'helpful spirit beings'

2.1.1.1 Location

- *katahawtahawan* 'the atmosphere just above the earth's surface[8]
- *kabobongaan nga ataas* 'high mountains'

2.1.1.2 Source

- *katahawtahawan* '(long ago they came from) the sky'
- *kabobongaan nga ataas* '(were already in) the high mountains'

---

[8] See section 3 for a visualization of the Mamanwa concept of the layers of heaven and earth.

2.1.1.3 Function

- *Tag-iza* 'spirit owner/guardian of crops, rivers, etc.'
- *Mananabang* 'cures sick people'
- *Kasogoon* 'messengers of Supreme Being to man'

2.1.1.4 Ranking

2.1.1.4.1 *labaw nga diwata* 'the highest ranking *diwata*'

- *Si Ongli* and *Si Katolosan*

Their names are taboo, being mentioned only by the shaman when he makes an offering to them. The following are the words of a shaman in Toyatoya when asked 'Who holds all things together?'

Iza nga nagahelà daked ka sinarakan na aldaw ani gazed iza ya labaw. Iza say pangamozoan ta daw. Ini iza ya intahod na mga Mamanwa. He who lives above where the day breaks, he indeed is the highest one of all. He is the one we pray and appeal to. He is the one revered by the Mamanwas.[9]

2.1.1.4.2 *Panayyang* 'lesser ranking environmental spirits'

- *Tedtedemen* 'spirit owner of Mamanwa songs'
- *Omalagad* 'spirit owner of crops'
- *Si Kalinas* 'spirit owner of food that grows wild' (see text 12 s. 26,27)
- *Si Lomod* 'spirit owner of rivers and fish (*Kataw* - Visayan)'

Every river has a spirit owner, who resembles a fish from the waist down. He guards the fish. Sometimes he reveals himself to people. People make sacrifices to him.

- *Si Bizi* (*Apo*) *Lantiben* 'elderly midwife' (see text 4 for account of her teaching)
- *Anghil* and *Manlolonda* 'spirit messengers from Supreme Being'
- *Makalpey* 'spirit owner of seasons and harvest'

2.1.1.3.3 *Ebè* 'familiar spirit of a shaman'

2.1.1.3.3.1 Location - remains only briefly with the shaman, then returns to the sky or ground from where he's been summoned by the shaman

2.1.1.3.3.2 Source - a shaman inherits the familiar spirit of his mother or father

2.1.1.3.3.3 Function - the *ebè* puts itself at the services of a single shaman

Prescribes the proper sacrifice which will appease an offended spirit and cure the sick person or victim of sorcery. Acts as a spy for the shaman. When a shaman arrives at the house of a sick person he summons his familiar spirit. The trembling of the shaman's body indicates that his familiar spirit has arrived. The familiar spirit speaks through the shaman during *kahimonan* 'a pig sacrifice ceremony' (see text 21). The familiar spirit can remain for as long as 1½ hours telling the shaman what sacrifice to make. During this time the shaman is not aware of his actions.

---

[9] The name for the Supreme Being is avoided in order to prevent the speaker from being cursed. This information is from the Mamanwa at Toyatoya, Surigao del Norte.

2.1.2 *diwata nga maonga* 'harmful spirit beings'

Are commonly referred to as *mga maonga* and occasionally as *mananap*. In text 21 sentence 18b they are referred to as *diri kon angay a* 'those who are not in good relationship with us'. They are said to be very many in number and omnipresent. Satan *(Ibol/Zawà)* is the owner or leader of all harmful spirit beings. They are his servants/messengers.

2.1.2.1 Location - omnipresent in trees, caves, unoccupied houses, the ground. Because they live in the ground the Mamanwas have an aversion to pit toilets, lest they anger the evil spirits living in the ground. In the event of burial when Mamanwas dig a grave, they drive off the spirits living in the ground. Using branches of a tree they drive off the spirits saying, "*Tabi naa kami, pasayloha kami.*" 'Please leave this place, please excuse us.' They have ladders from the bottom of the grave to the top for the egress of spirits.

2.1.2.2 Source - Satan (*Ibol/Zawà*)

2.1.2.3 Function - reprisal (*magabà, madaet*) for things we do to their world unawares

- *imbaloy* 'turn to stone (see text 3 s. 126 for the example of the old woman who is turned to stone for disobeying the familiar spirit)'

2.1.2.4 Appearance - many different forms and shapes

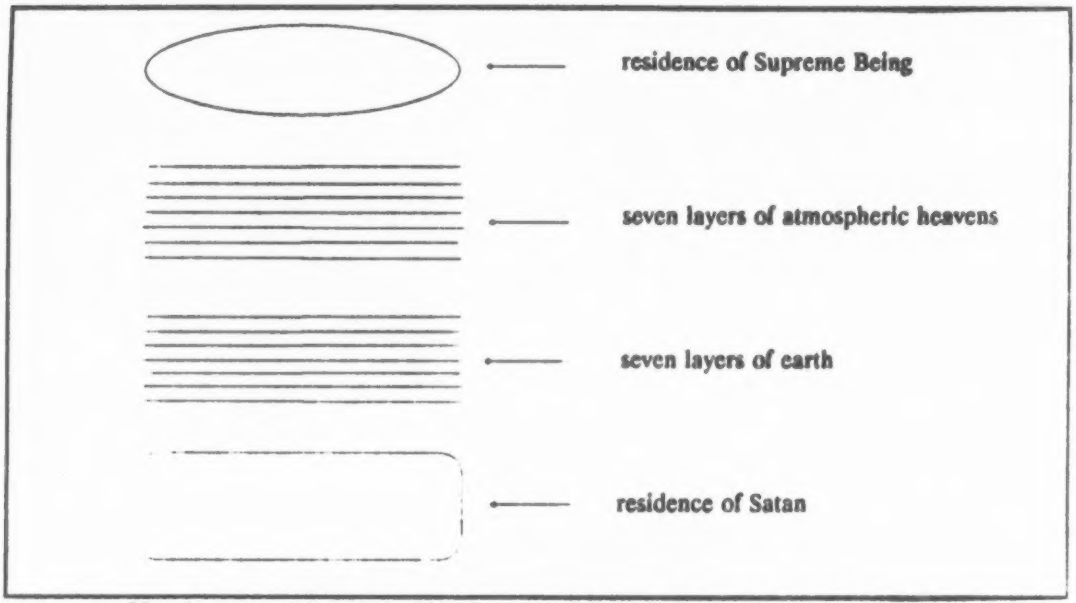
2.1.2.5 Some harmful spirit beings

2.1.2.5.1 *Tagbanwa/Talabobong* 'spirit owner of the forests'

It is necessary to ask his permission before passing someone on a trail through the forest or in the area of a *baliti* tree or large rock. It is said that a person who fails to ask his permission before cutting down a tree will get a fever.

- *Ingkanto* 'human-like creatures that live in *baliti* trees'

They lure people to their haunts and also cause physical and mental illness. They have a social structure parallel to that of humans. They also have fields, bodegas, and eat a kind of black rice known as *tapel*. See text 7 for account of a young girl possessed by an *inkanto*.


residence of Supreme Being
seven layers of atmospheric heavens
seven layers of earth
residence of Satan

Visual representation of the Mamanwa concept of the layers of heaven and earth.

There are seven layers of earth until you reach Satan's place. These layers are thought to be necessary so that people don't accidentally fall down into Satan's place (*kamaritan*), which is a very deep and wide place within the earth and is sometimes referred to as a lake.

Appendix J

Mamanwa Kinship Terms[11]

amà	'father, grandfather', ad. *amà, mama* (see n. 1)
amaen	'uncle', ad. *tatay, yeyè* (see n. 6)
amaenay	'stepfather', syn. *pinakaama*; ad. *amà*
anaken	'nephew, niece'
apò	'grandparent, grandchild', R (see n. 1)
asawa	'wife' (see n. 5)
bana	'husband' (see n. 5)
bazaw	'a male's brother-in-law'
bazi, bizi	'grandmother', ad. *apò*
gipos-an	'last child', mother past the age of childbearing
ilas	'spouse's sibling-in-law', (bi-affinal kin), R
inà	'mother, grandmother'
inaen	'aunt', syn. *zazà* (see n. 6)
inainà	'stepmother', syn. *pinakainà*; ad. *inà*
ipag	'male's sister-in-law, or female's sister-in-law or brother-in-law', R
kamagorangan	'oldest sibling'
katagsa	'cousin' (see n. 6)
kadowang katagsa	'second cousin' (see n. 6)
lomon	'brother, sister, or cousin' (see n. 6)
magorang	'older brother, sister or cousin', ad. *mano, oto* (male), *mana, ninì* (female) (see n. 6)
magtiazon	'married couple'
batà	'child'; ad. *otò* (son), *oday, ding* (daughter)
manghed	'younger brother, sister, or cousin', ad. *otò* (male), *oday, ding* (female) (see n. 6)
ogangan	'parent-in-law, son-/daughter-in-law', ad. *ogangan*, or *amà* (father-in-law), *inà* (mother-in-law)
panganay	'firstborn child in the family'
pinakaama	'stepfather'; ad. *amà*
pinakaina	'stepmother'; ad. *inà*, syn. *inainà*
sompong	'great-grandparent, great-great-grandparent', syn. *apò*

---

[11] For matrix display of Mamanwa kinship system see *A Sampling of Philippine Kinship Patterns*, 1984, compiled by Richard E. Elkins and edited by Gail R. Hendrickson. Manila: SIL. p. 141-42.

sompong ka tohod	'great-grandparent/-grandchild', ad. *apò*, R (see n. 2)
sompong ka siko	'great-great-grandparent/-child', ad. *apò*, R (see n. 3)
sompong ka talinga	'great-great-great-grandparent/-child', ad. *apò*, R (see n. 4)
zazà	'aunt', syn. *inaen*

Notes for Mamanwa Kinship Terms

1. *amà*, etc.: *Ego* does not address his parents or older people by their proper name because it is considered improper. It is not considered taboo. *Ego* can address those other than his parents or grandparents by their proper name if he accompanies it with the kinship term, e.g., *yeyè Arsinyo* 'uncle *Arsinyo*'. Older people outside of Ego's kinship are always addressed as *apò* 'grandparent' or *nanay* 'older female' or *manoy* 'older male' as a term of respect. These terms are also the referent form.
2. *sompong ka tohod* lit., 'knee grandparent/-child'
3. *sompong ka siko* lit., 'elbow grandparent/-child'
4. *sompong ka talinga* lit., 'ear grandparent/-child'
5. *asawa, bana*: Married couples may address each other by their proper name or by a name decided upon by themselves.
6. *Ego* addresses his older siblings or cousins as *mano* 'older brother' or *mana* 'older sister'. He addresses his younger siblings and cousins as *otò* 'younger brother' or *oday, ding* 'younger sister'. *Ego* addresses his cousins who are about his age as *agaw*. *Ego* addresses his second cousins (*kadowang katagsa*) as he does his first cousins. If *Ego's* aunt (*inaen*) or uncle (*amaen*) are younger than he is, he address them as *mano* 'older brother' or *mana* 'older sister' to show respect for their relationship.

Bibliography

Blood, Doris Walker

1962 The 'Y' archiphoneme in Mamanwa. *Anthropological Linguistics* 4.4:29-30.

Dyen, Isidore

1965 A lexicostatistical classification of the Austronesian languages. *Indiana University Publications in Anthropology and Linguistics,* Memoir 19, (Supplement to *IJAL*). Baltimore: Waverley Press.

Elkins, Richard E., comp.

1984 *A Sampling of Philippine Kinship Patterns*, ed. by Gail R. Hendrickson. Manila: SIL. p.141-42.

Fox, Robert B.

1953 The Pinatubo Negritos: their useful plants and material culture. *The Philippine Journal of Science*. 81.3-4, Sept.-Dec. 1952. Manila: Bureau of Printing.

Hockett, Charles F.

1955 *A manual of phonology*. IJAL 21.4 IUPAL 11:164.

Loewen, Jacob A.

1965 "Missionaries and anthropologists cooperate in research." *Practical Anthropology* 12.4:158-190 (July-August). Tarrytown, New York.

Maceda, Marcelino N.

1975 *The culture of the Mamanwa*. 2nd ed. Cebu City, Philippines: University of San Carlos.

Noval-Morales, Daisy T. and James Monan

1979 *A primer on the Negritos of the Philippines*. Manila, Philippines: Philippine Business for Social Progress.

Pallesen, A. Kemp

1985 *Culture contact and linguistic convergence*. Philippine Journal of Linguistics, special monograph 24. Manila: Linguistic Society of the Philippines.

Republic of the Philippines national economic and development authority national census and statistics office. *1975 Integrated census of the population and its economic activities, Surigao del Norte and Agusan del Norte*, vol. 1, final report phase 1. Manila.

Service, E.

1965 *Primitive social organization: An evolutionary perspective*. 2nd ed. New York: Random House

Wolff, John U., comp.

1972 A dictionary of Cebuano Visayan. *Linguistic Society of the Philippines* special monograph 2. Manila: Linguistic Society of the Philippines.

Published studies of Mamanwa by the compilers in cooperation with SIL colleagues, Lilia Castro of PMF and Mamanwa language assistants.

Linguistics

Miller, Helen

1969 Mamanwa morphology. *Pacific Linguistics* Series A, no. 19. In: *Papers in Philippine linguistics*, no. 2:11-32. Canberra: Australian National University.

1973 Thematization in Mamanwa. *Linguistics* 110:55-73.

Miller, Helen and Jeanne

1973 Mamanwa paragraphs. *Work Papers of the Summer Institute of Linguistics*, University of North Dakota, 17:195-246, ed. by David Thomas. Grand Forks: SIL.

Miller, Helen and Jeanne, comps.

1977 Mamanwa-English dictionary. [Manila]: SIL. 300ll. [typescript]

Miller, Jeanne

1964 The role of verb stems in the Mamanwa kernel verbal clauses. *Oceanic Linguistics* 3.1:87-100.

1969 Nonverbal clauses in Mamanwa. *Pacific Linguistics* series A, No. 19. *Papers in Philippine linguistics*, 2:1-9. Canberra: Australian National University.

1973 Causative *-pa-* in Mamanwa. *Work Papers of the Summer Institute of Linguistics*, University of North Dakota, 17:160-164, ed. by David Thomas. Grand Forks: SIL.

1973 Semantic structure of Mamanwa verbs. *Linguistics* 110:74-81.

Miller, Jeanne and Helen

1976 *Mamanwa texts*. [Manila]: SIL. 306ll. [typescript]

1976 *Mamanwa grammar*. Language Data: Asian-Pacific series, No. 8. Huntington Beach, CA: SIL. 188pp.

Ondora, Inorata, Helen Miller, and Jeanne Miller

1978 Mamanwa: text 2 [folktale texts], ed. by Evan Antworth. *SIPL* 2.3:84-94.

Porogoy, Julian, Jeanne Miller, and Helen Miller

1978 Mamanwa: text 1 [folktale texts], ed. by Evan Antworth. *SIPL* 2.3:80-83.

Literacy and Literature in Use

[Castro, Lilia R.]

1991 *Magbasa Kita* (Mamanwa primer-workbook). Nasuli, Malaybalay, Bukidnon: SIL vi, 292pp. (Lay instructors manual vi, 399pp.)

Elkins, Daniel, Rosito Lumansay, and Richard E. Elkins

1978 *Ining tibolos kalibotan ta* (This world of ours). [Western Bukidnon Manobo book *Is Kelibutan Tew*.] Adapted and translated by Helen Miller, Jeanne Miller, and Abraham Oloriko, 1981. [atlas] Manila: SIL and Ministry of Education and Culture. 55pp.

Gwyther-Jones, Roy E.

1976 *Ya batasan na mga Yodayyo* (The customs of the Jews). [How the Jews Lived.] Translated by Jeanne Miller and Helen Miller, [Manila]: SIL. 83pp.

Inaw, Daylinda, and Plora Bago

1974 *Manga kaazi nami doro ka Bukidnon* (Our experiences in Bukidnon), ed. by Jeanne Miller and Helen Miller [reader: Mamanwa and Pilipino] Manila: SIL and Department of Education and Culture. 41pp.

1974 *Manga panan-ogon* (Stories), ed. by Jeanne Miller and Helen Miller [reader: Mamanwa and Pilipino] Manila: SIL and Department of Education and Culture. 54pp. [cover title: *Ya manga panan-ogon*]

[Miller, Helen], and [Jeanne Miller]

1960 *May idò daw pag-ong* [reader] Manila: SIL and Department of Education. 13pp.

1969 *Maghaod kita kan yeyè daw si manay* (Let's imitate Uncle and Auntie) [health book] Manila: SIL and Department of Education. 8pp. (double pages)

1977 (No title page.) [preprimer] [Nasuli, Malaybalay, Bukidnon: SIL]. 90pp.

1991 *Mag-andam kita ka pagbasa* (Mamanwa preschool lessons). Nasuli, Malaybalay, Bukidnon: SIL. 90pp. [These preschool lessons are a reprint of the 1977 preprimer lessons.]

[Miller, Helen], [Jeanne Miller], and [Lilia R. Castro]

1991 *Mag-andam kita ka pagbasa* (Mamanwa adult prereading lessons). Nasuli, Malaybalay, Bukidnon: SIL. 35pp.

[Miller, Helen], [Jeanne Miller], and Abraham Oloriko, comps.

1982 *Magtoon kita ka Pilipino daw Ininglis* (*Mag-aral tayo ng Pilipino at Ingles* / Let's learn Pilipino and English) [phrase book: Mamanwa, Pilipino, English] Manila: SIL and Ministry of Education and Culture. vi, 148pp.

[Miller, Helen], [Jeanne Miller], Abraham Oloriko, and Birnina Pradas

1981 *Magkwinta kita* (Let's work with numbers). [arithmetic book] Manila: SIL and Ministry of Education and Culture. 235pp.

1981 *Magkwinta kita* (Let's work with numbers) [teacher's guide] Manila: SIL and Ministry of Education and Culture. 235pp. [This teacher's guide is a student's book with teacher's instructions interleaved.]

[Miller, Jeanne], and [Helen Miller]

1964 *Bashen nao 1, 2.* [primers] Manila: SIL and Department of Education. 121pp. + glossary; 135pp.

1965 *Maghamarag kamo ka tagnek.* [health book] Manila: SIL and Department of Education. 31pp.

1977 *Basahen ini na maistro 1, 2* (This is the teacher's book). [teacher's guides] Manila: SIL and Department of Education and Culture. 1-89, [89-153], 154-191pp. (double pages).

1977 *Basahen nao ini [1], 2* (This is my book). [primers] Manila: SIL and Department of Education and Culture. 89pp. + glossary; 89-191 + glossary.

[Miller, Jeanne], and [Helen Miller], trs.

1965-66 *Philippine Reader 1:1-2* [readers] Manila: SIL and Department of Education. 14, 9ll.

1969 *Babasahing Pilipino 1:3-4* [readers] Manila: SIL and Department of Education. 19, 17pp.

1971 *Babasahing Pilipino 2.1* [reader] Manila: SIL and Department of Education. 18pp.

Walker, Doris, and Jeanne Miller, comps.

1959 *Panan-og ka boog* [reader] Manila: SIL and Department of Education. 9pp.

Wallis, Ethel

1965 *Si Tariri* [condensed from Tariri, My story]. Translated by Helen Miller and Jeanne Miller, 1983 [reader] Manila: Philippine Missionary Fellowship. 15pp.

Translation

[Miller, Helen and Jeanne], trs.

1982 *Ya mga panaba na Diyos* (The New Testament). [Manila]: Translators Committee of the Philippines. 1016pp.

[Miller, Jeanne], trs.

1967 *Ya sinogdan ka kalibotan ta* (The beginning of our world). [Genesis abridgement]. [Manila]: Philippine Bible Society. 233pp. [cover title: *Ginisis*]

1981 *Mga ted-em nga garing ka kasoyatan na Ginoo* (Songs from the writings of God). [hymnbook] [Manila]: Translators Committee of the Philippines. 43pp.

[Castro, Lilia], [Helen Miller], and [Jeanne Miller], trs.

1983 *Ya mga mahon-ang panan-og garing ka mga panaba na Diyos* (Old Testament portions). [Manila]: New York International Bible Society. 219pp.

Publications For Sale

The new items which appear in this list are marked with an asterisk(*)
Publications are available at the following:

(a) Academic Book Center, 7500 West Camp Wisdom Road, Dallas, TX 75236.

(b) Human Relations Area Files, Box 2054 Yale Station, New Haven, CT 06520.

(c) Philippine Subscription Service (PSSC) (Central Subscription Service), Commonwealth Ave., U.P. Diliman, Q.C.

(d) Summer Institute of Linguistics (SIL), Publications Department, Box 2270 CPO, 1099 Manila, Philippines.

(e) University of Hawaii Press, 2840 Kolowalu Street, Honolulu, HI 96822.

The above entities are referred to in the following list of publications by (a), (b), (c), (d). and (e) respectively. Further abbreviations are: mf microfiche, OP out of print. All items listed are paperback.

Anthologies

AN ANTHOLOGY OF ILIANEN MANOBO FOLKTALES, by Hazel J. Wrigglesworth. 1981. Humanities Series No. 11. Cebu City, Philippines: University of San Carlos. 199 pp. (c,d)

Anthropology

*THE MAIDEN OF MANY NATIONS: THE SKYMAIDEN WHO MARRIED A MAN FROM EARTH, edited by Hazel J. Wrigglesworth. 1991. Philippine Journal of Linguistics special monograph 31. Manila: Linguistic Society of the Philippines. xiii, 321 pp. ISBN 971-1059-22-3 (c,d)

A SAMPLING OF PHILIPPINE KINSHIP PATTERNS, compiled by Richard E. Elkins, edited by Gail R. Hendrickson. 1984. Manila: SIL. 239 pp. (c,d)

A VIEW FROM THE ISLANDS: THE SAMAL OF TAWI-TAWI, by Karen J. Allison.

A VOICE FROM THE HILLS: ESSAYS ON THE CULTURE AND WORLD VIEW OF THE WESTERN BUKIDNON MANOBO PEOPLE, by Francisco C. Polenda. Translated and edited by Richard E. Elkins. 1989. Philippine Journal of Linguistics special monograph 29. Manila: Linguistic Society of the Philippines. xviii, 375 pp. ISBN 971-1059-16-9 (c,d)

Bibliographies

BIBLIOGRAPHY OF THE SUMMER INSTITUTE OF LINGUISTICS, PHILIPPINES, 1953-1988, edited by C. Richard Gieser. 1989. Manila: SIL. xxxii, 206 pp. ISBN 971-18-0099-3 (c,d)

BIBLIOGRAPHY OF THE SUMMER INSTITUTE OF LINGUISTICS, Vol. 1, 1935-1975, compiled by Alan C. Wares. 1979. Dallas: SIL. xxvii, 317 pp. (a)

BIBLIOGRAPHY OF THE SUMMER INSTITUTE OF LINGUISTICS, Vol. 2, 1976-1982, compiled by Alan C. Wares. 1985. Dallas: SIL. xx, 232 pp. (a)

Supplement to the BIBLIOGRAPHY OF THE SUMMER INSTITUTE OF LINGUISTICS (to December 1985), compiled by Alan C. Wares. 1986. Dallas: SIL. 100 pp. (a)

Dictionaries and works on lexicon

A BATAD IFUGAO VOCABULARY, by Leonard E. Newell. 1968. New Haven, CT: Human Area Relations Files. 230 pp. (b)

A COMPOSITE DICTIONARY OF PHILIPPINE CREOLE SPANISH (PSC), by Sister Maria Isabelita O. Riego de Dios, R.V.M. 1989. Studies in Philippine Linguistics, Vol. 7, No. 2 Manila: Linguistic Society of the Philippines and SIL. 210 pp. ISBN 971-1059-09-6 (c,d)

MANOBO-ENGLISH DICTIONARY, by Richard Elkins. 1968. Oceanic Linguistics special publication 3. Honolulu, HI: University of Hawaii Press. 356 pp. (e)

•MANSAKA DICTIONARY, by Gordon and Thelma Svelmoe. 1990. Language Data: Asian Pacific Series, 16. Dallas: SIL. xvi, 536 pp. (incl. reverse index) mf AP 16, ISBN 0-88312-335-5 (a,e,d)

TAUSUG-ENGLISH DICTIONARY, by Irene Hassan, Nurhadan Halud, Seymour and Lois Ashley. 1975. Sulu Studies 4. Manila: SIL. 789 pp. (OP)

THE ELABORATION OF A TECHNICAL LEXICON OF PILIPINO, by Alfonso O. Santiago. 1985. Studies in Philippine Linguistics, Vol. 5, No. 2 Manila: Linguistic Society of the Philippines and SIL. 267 pp. (c,d), mf 85-0229 (a)

Discourse

ASPECTS OF WESTERN SUBANON FORMAL SPEECH, by William C. Hall. 1987. SIL Publications in Linguistics No. 81. xii, 191 pp. ISBN 0-88312-093-3 (a,c,d)

CENTRAL BONTOC: SENTENCE, PARAGRAPH AND DISCOURSE, by Lawrence Reid. 1970. SIL Publications in Linguistics and Related Fields No. 27. Norman, OK: SIL. 185 pp. pb (a,d) mf 78-0044 (a)

•DISCOURSE APPROACHES TO COHESION: A STUDY OF THE STRUCTURE AND UNITY OF A CENTRAL BONTOC EXPOSITORY TEXT, by Keith Laurence Benn. 1991. Studies in Philippine Linguistics, Vol. 8, No. 2. Manila: Linguistic Society of the Philippines and SIL. xv, 204 pp. ISBN 971-1059-18-5 (c,d)

NORMATIVE DISCOURSE AND PERSUASION: AN ANALYSIS OF GA'DANG INFORMAL LITIGATION, by Michael R. Walrod. 1988. Philippine Journal of Linguistics special monograph 26. Manila: Linguistic Society of the Philippines. xi, 199 pp. ISBN 971-1059-12-6 (c,d)

PHILIPPINE DISCOURSE AND PARAGRAPH STUDIES in memory of Betty McLachlin, edited by Robert E. Longacre. 1971. Pacific Linguistics Series C, No. 22. Australian National Library. 366 pp. (OP)

PHILIPPINE LANGUAGES: DISCOURSE, PARAGRAPH AND SENTENCE STRUCTURE, by Robert E. Longacre. 1968. SIL Publications in Linguistics and Related Fields No. 21. 454 pp. (a,d) mf 74-0029 (a)

General

LINGUISTICS ACROSS CONTINENTS: Studies in honor of Richard S. Pittman, edited by Andrew B. Gonzalez, FSC and David Thomas. 1981. Philippine Journal of Linguistics special monograph 11. Manila: Linguistic Society of the Philippine. 234 pp. (OP)

MORE ON THE DEEP AND SURFACE GRAMMAR OF INTERCLAUSAL RELATIONS, by D. Lee Ballard, Robert J. Conrad and Robert E. Longacre. 1971. Language Data: Asian Pacific Series, 1. Huntington Beach, CA: SIL. 59 pp. (a,c,d) mf 74-0013 ISBN 0-88312-301-0 (a)

PAPERS IN PHILIPPINE LINGUISTICS. 1964. Oceanic Linguistics Vol. 1, No. 3. Honolulu, HI. (OP)

PAPERS ON PHILIPPINE LANGUAGES No. 1. 1963. Manila: Institute for Language Teaching and SIL. (d)

Grammars

AN AGTA GRAMMAR, by Phyllis M. Healey. 1960. Manila: Institute of National Language and SIL. 103 pp. (OP)

A DESCRIPTION OF HILIGAYNON SYNTAX, by Elmer Wolfenden. 1975. SIL Publications in Linguistics and Related Fields No. 46. Norman, OK: University of Oklahoma, SIL. 170 pp. (a) mf 78-0058

A GRAMMATICAL SKETCH OF BOTOLAN SAMBAL, by Evan L. Antworth. 1979. Philippine Journal of Linguistics special monograph 8. Manila: Linguistic Society of the Philippines. 136 pp. (c,d)

AN IVATAN SYNTAX, by Lawrence A. Reid. 1966. Oceanic Linguistics special publication 2. Honolulu, HI: University of Hawaii Press. 160 pp. (c)

MAJOR GRAMMATICAL PATTERNS OF WESTERN BUKIDNON MANOBO, by Richard E. Elkins. 1970. SIL Publications in Linguistics and Related Fields No. 26. 76 pp. (OP) mf 78-0023 (a)

MAMANWA GRAMMAR, by Jeanne and Helen Miller. 1976. Language Data: Asian Pacific Series, 8. Huntington Beach, CA: SIL. 194 pp. (OP) mf 78-0009 ISBN 0-88312-308-8 (a)

NOTES ON BALANGAO GRAMMAR, by Joanne Shetler. 1976. Language Data: Asian Pacific Series, 9. Huntington Beach, CA: SIL. 248 pp. (OP) mf 78-0037 ISBN 0-88312-209-x (a)

NOTES ON MANSAKA GRAMMAR, by Gordon and Thelma Svelmoe. 1974. Language Data: Asian Pacific Series, 6. Huntington Beach, CA: SIL. 141 pp. (OP) mf 74-0018 ISBN 0-88312-306-1 (a)

SAMA VERBAL SEMANTICS: CLASSIFICATION, DERIVATION AND INFLECTION, by Charles Walton. 1986. Philippine Journal of Linguistics special monograph 25. Manila: Linguistic Society of the Philippines. 140 pp. ISBN 971-1059-01-0 (c,d)

SARANGANI MANOBO: AN INTRODUCTORY GUIDE, by Carl D. DuBois. 1976. Philippine Journal of Linguistics special monograph 6. Manila: Linguistic Society of the Philippines. 169 pp. (c,d)

A TBOLI GRAMMAR, by Doris Porter. 1977. Philippine Journal of Linguistics special monograph 7. Manila: Linguistic Society of the Philippines. 354 pp. (OP)

Historical-comparative studies

CULTURE CONTACT AND LANGUAGE CONVERGENCE, by A. Kemp Pallesen. 1985. Philippine Journal of Linguistics special monograph 24. Manila: Linguistic Society of the Philippines. xxix, 365 pp. (c,d)

Language learning

INTENSIVE ILOCANO COURSE, by Howard McKaughan and Jannette Forster. 1971. Manila: SIL. (OP)

INTENSIVE TAGALOG CONVERSATION COURSE, edited by Elmer Wolfenden Jr. and Rufino Alejandro. 1966. SIL and Institute of National Language, 3rd ed. (OP)

Poetry

THE POETIC CONVENTIONS OF TINA SAMBAL, by Hella E. Goschnick. 1989. Philippine Journal of Linguistics special monograph 27. Manila: Linguistic Society of the Philippines. viii, 452 pp. ISBN 971-1059-10-x (c,d)

Sociolinguistics

LANGUAGE USE AND PROFICIENCY IN A MULTILINGUAL SETTING: A SOCIOLINGUISTIC SURVEY OF AGUTAYNEN SPEAKERS IN PALAWAN, PHILIPPINES, by John Stephen Quakenbush. 1989. Philippine Journal of Linguistics special monograph 28. Manila: Linguistic Society of the Philippines. xvi, 158 pp. ISBN 971-1059-13-4 (c,d)

Texts

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 2, No. 2, edited by Casilda Edrial-Luzares and Austin Hale. 1978. Manila: Linguistic Society of the Philippines and SIL 295 pp. (OP) mf 81-0090 (a). Currently available as a xeroxed copy (d)

STUDIES IN PHILIPPINE LINGUISTICS, Supplementary Series: Philippine Texts, No. 1, **Upper Tanudan Kalinga Texts,** edited by Fe T. Otanes and Austin Hale. 1985. Manila: Linguistic Society of the Philippines and SIL. 128 pp. ISBN 971-1059-05-3(c,d)

STUDIES IN PHILIPPINE LINGUISTICS, Supplementary Series: Philippine Texts, No. 2, **Central Cagayan Agta Texts**, edited by Fe T. Otanes and Austin Hale. 1987. Manila: Linguistic Society of the Philippines and SIL. 127 pp. ISBN 971-1059-06-1 (c,d) mf 87-0483

STUDIES IN PHILIPPINE LINGUISTICS, Supplementary Series: Philippine Texts, No 3, **Dibabawon Manobo Texts**, edited by Fe T. Otanes and Austin Hale. 1987. Manila: Linguistic Society of the Philippines and SIL. 131 pp. ISBN 971-1059-07-x (c,d)

STUDIES IN PHILIPPINE LINGUISTICS, Supplementary Series: Philippine Texts, No. 4, **Guinaang Kalinga Texts**, edited by Fe T. Otanes and Austin Hale. 1987. Manila: Linguistic Society of the Philippines and SIL. 128 pp. ISBN 971-1059-08-8 (c,d)

*STUDIES IN PHILIPPINE LINGUISTICS, Supplementary Series: Philippine Texts, No. 5, **Mamanwa Texts**, edited by Fe T. Otanes and Hazel Wrigglesworth. 1991. Manila: Linguistic Society of the Philippines and SIL. 178 pp. ISBN 971-1059-08-8 (c,d)

Word lists

LANGUAGES OF THE SOUTHERN GATEWAY: CHAVACANO, SINAMA, TAUSUG, YAKAN, **and including English and Pilipino**. 1979. Manila. A joint project of the Ministry of Education and Culture and SIL. 117 pp. (c,d)

PHILIPPINE MINOR LANGUAGES: WORD LISTS AND PHONOLOGIES, edited by Lawrence A. Reid 1971. Oceanic Linguistics special publications 8. Honolulu, HI: University of Hawaii Press 241 pp. (e)

Workpapers (monographs are listed under specific categories)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 1, No. 1, edited by Casilda Edrial-Luzares and Austin Hale. 1977 Manila: Linguistic Society of the Philippines and SIL. 172 pp. (OP) mf 81-0088 (a)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 1, No. 2, edited by Casilda Edrial-Luzares and Austin Hale. 1977 Manila: Linguistic Society of the Philippines and SIL. 203 pp. (OP), mf 81-0089 (a)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 2, No. 1, edited by Casilda Edrial-Luzares and Austin Hale. 1978. Manila: Linguistic Society of the Philippines and SIL. 203 pp. (OP), mf 81-0087 (a)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 3, No. 1, edited by Casilda Edrial-Luzares and Austin Hale. 1979. Manila: Linguistic Society of the Philippines and SIL. 231 pp. (c), mf 81-0091 (a)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 3, No. 2, edited by Casilda Edrial-Luzares and Austin Hale. 1979. Manila: Linguistic Society of the Philippines and SIL. 222 pp. (c), mf 81-0092 (a)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 4, No. 1, edited by Casilda Edrial-Luzares and Austin Hale. 1980. Manila: Linguistic Society of the Philippines and SIL. 143 pp. (c,d), mf 81-0093 (a)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 4, No. 2, edited by Fe T. Otanes and Austin Hale. 1983. Manila: Linguistic Society of the Philippines and SIL. 167 pp. (c,d), mf 84-0329 (a)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 5, No. 1, edited by Fe T. Otanes and Austin Hale. 1984. Manila: Linguistic Society of the Philippines and SIL. 199 pp. (c,d), mf 85-0204 (a)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 6, No. 1, edited by Fe T. Otanes and Austin Hale. 1986. Manila: Linguistic Society of the Philippines and SIL. 215 pp. ISBN 971-1059-02-9 (c,d), mf 87-0384 (a)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 6, No. 2, edited by Fe T. Otanes and Austin Hale. 1986. Manila: Linguistic Society of the Philippines and SIL. 223 pp. ISBN 971-1059-03-7 (c,d), mf 87-0482 (a)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 7, No. 1, edited by Fe T. Otanes and Austin Hale. 1988. Manila: Linguistic Society of the Philippines and SIL. 194 pp. ISBN 971-1059-11-8 (c,d)

STUDIES IN PHILIPPINE LINGUISTICS, Vol. 8, No. 1, edited by Fe T. Otanes and Hazel Wrigglesworth. 1990. Manila: Linguistic Society of the Philippines and SIL. 149 pp. ISBN 971-1059-15-0 (c,d)